

Dahaf

VISITORS and NON-RESIDENTS WHAT YOU SHOULD KNOW about free foreign currency accounts in Israel



- Open a foreign currency account with us and enjoy the following advantages:
- Interest at the best ruling rates
 - Interest free of income tax
 - Exemption of estate duties
 - Funds freely transferable - any time anywhere
 - Full convertibility into any other foreign currency
 - Free use of funds for any purpose, including investment in foreign and local bonds and shares



IDB ISRAEL DISCOUNT BANK LTD

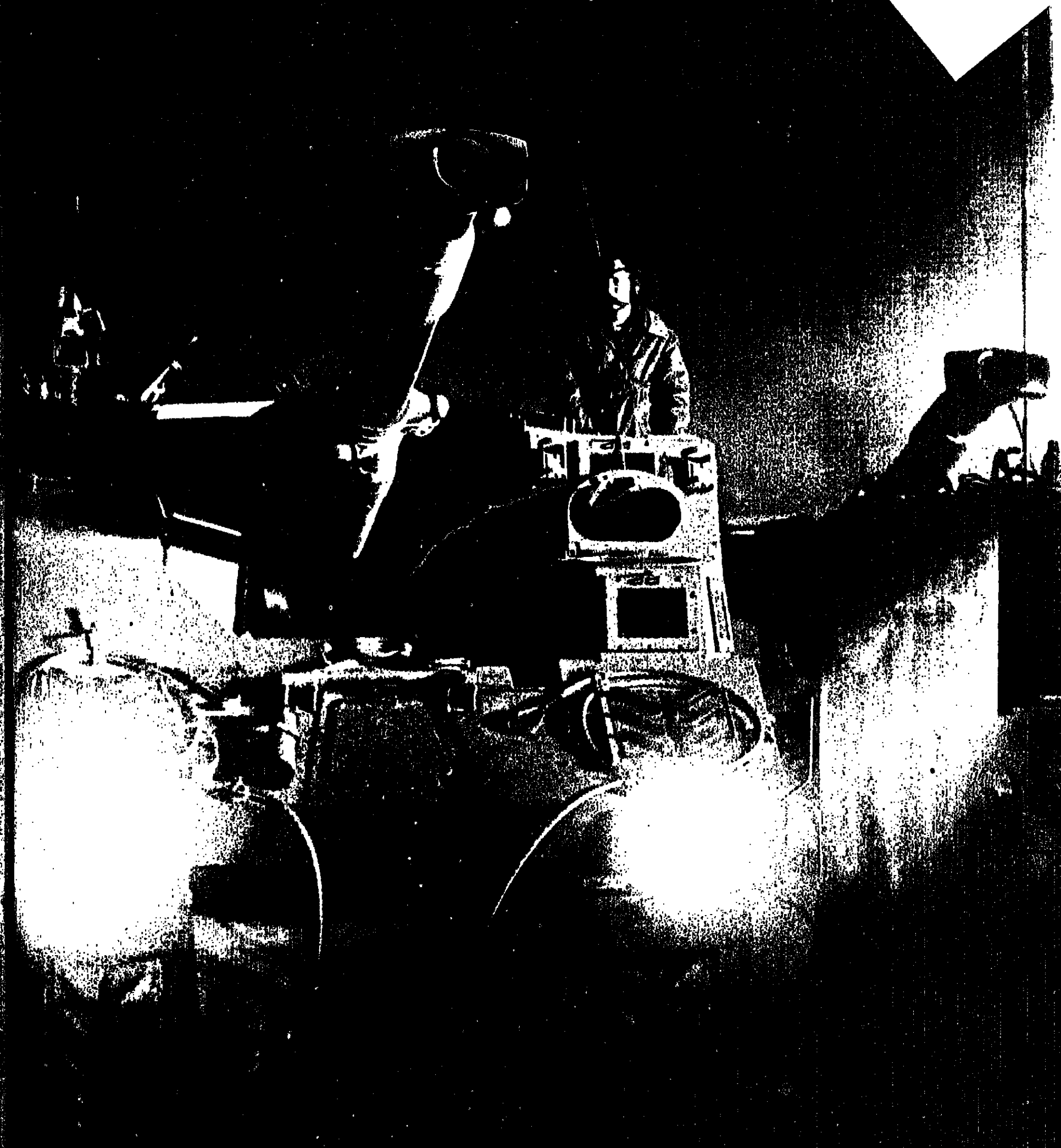
Head Office: 27/29 Yehuda Halevy St., Tel Aviv, Tel. 54545 * 135 Branches in Israel, including Branches at: Migdal HaShikma, Dagan, Hilton, Sheraton (Tel Aviv), Accadia, Sheraton, Herzliya, Dan Carmel (Haifa) and El Ezer, Afula.

BARCLAYS DISCOUNT BANK LTD

Head Office: 103 Allenby Road, Tel Aviv, Tel. 614525 * 49 Branches in Israel, including a Branch at The Dan Hotel, Tel Aviv.

THE JERUSALEM POST MAGAZINE

JR



The L-33 makes its debut in Jerusalem

Friday, May 4, 1973

מכון מן האל

PAGE THREE

From Mini - Parade to Brink of War



The 1967 Independence Day parade, without tanks and jets as so not to offend the Jordanians, who were then occupying the eastern parts of Jerusalem. (Rubinger)

Independence Day in 1967, as in previous years, opened with a military review in Jerusalem and ended with a public competition in biblical knowledge among pupils of secondary schools. This is the duality of Israel's experience; it swerves between physical danger and the symbolism of normality and peace. The biblical competition is followed on the radio with the kind of partisan tension that most other nations reserve for major sport events. When it ends, the holiday is over. The road becomes dense with the traffic of citizens scattering to their homes, and Jerusalem goes back to its placid sobriety. It was thus that on 15 May the last year of Israel's second decade began its course.

Israelis would thereafter divide much of their experience between what preceded that day and what came after it. For the ordeal that came upon Israel in May 1967 grew and erupted with extraordinary suddenness; there was nothing in that month's beginning that gave augury of its end.

The early months of 1967 had been turbulent, but no more so than at many other times. There seemed no reason to expect that the usual raids and reprisals would set off a total clash of arms. The border tension was serious in the north, but so had it always been. This time, however, there was a chain of mutual commitment between Syria, the Soviet Union and Egypt to keep Israel under murderous harassment while protecting Syria from reprisals. Out of this tangled relationship a major war would grow.

The first link in the chain was Syria, which had been brooding in diminished pride over the debacle of its air force on 7 April 1967. After several terrorist raids, the Syrians had attacked Israeli farmers in the Sea of Galilee area. The exchange of fire escalated from machine-guns to artillery and from artillery to aircraft. Six Syrian Mig aircraft were brought down, two of them in the territory of Jordan, whose government made little attempt to hide its satisfaction. The extent of the Syrian defeat was unexpected even in Israel. Elsewhere in the Arab world, the response to Syria's discomfiture ranged all the way from open derision in Amman to embarrassed silence in Cairo. Egypt hastened to explain that its commitment to aid Syria, if attacked, referred only to sustained warfare and not to 'sporadic incidents'. The 7 April air encounter had not been expensive in lives to either side. No civilian suffering was involved, and Israeli representatives reported a satisfied reaction in most capitals. There were overt congratulations in Paris, where the victory of Mirages over Mig's had kindled technological pride.

But there was no good humour in Moscow. If the Kremlin's favourite régime could be routed with impunity, why should any Arab state place its trust in Soviet protection? The Soviet leadership at this time was disturbed by the tendency of its 'progressive' friends to get into trouble. In Algeria, Ghana and Indonesia, the radical leaders Ben Bella, Nkruma and Sukarno had been driven from power. In other developing states, political leaders were asking themselves whether Russian sponsorship brought them real advantage or security. There is little doubt that the Soviet Union had decided to make the preservation of the Syrian régime a principle of its wider strategy. If Syria could not look after itself, somebody else would have to come to its rescue. But since direct Soviet participation in fighting might invite a confrontation with the United States, it was better in the Soviet view for pressure on Israel to be exercised by someone else. The USSR would, therefore, call on Cairo to rescue Damascus from its self-inflicted humiliation. In mid-April 1967, prodded by Soviet leaders, Egyptian political and military missions went to Damascus, where they deepened their commitment to protect Syria from Israeli reaction. A war alignment was taking shape.

While the Soviet Union stirred Egypt to greater initiative, Cairo was at first reluctant to respond. In early May 1967, Israel's main concern was still shifting to and fro between Damascus and Moscow, with little concern for the southern border. Terrorist raids from Syrian territory multiplied. At no time did they affect thousands of lives or bring about a collapse of public order. But Israel is a close-knit society. Personal griefs affecting a kibbutz or a suburb invade the whole public mood. And there was every cause to regard the Syrian terrorism as an early stage of malignancy. It could not be left alone. If it were not controlled it would expand into a fatal derangement of the national life. The logical military course would have been to react against the Syrian camps or army posts from which the terrorists set out. But the Soviet context could not be overlooked; Israel knew that it was not dealing with a problem of local dimensions alone. It therefore decided on a strategy of limited response. We would try, however hopelessly, to restrain the Soviet Union from encouraging the inflammatory policies of Damascus. It would reinforce defensive remedies on its own soil by minefields and barbed wire, and it would interpose a stage of verbal warning to Syria before any military reaction was approved. Only if all this failed and violence had to be met by

In the following extracts from his book "My Country," ABBA EBAN describes the atmosphere in which Israel celebrated Independence Day in May, 1967. Heavy military equipment was barred from the parade in an attempt to avoid a technical breach of the armistice agreement, while at the same time, the Egyptians were bringing up masses of armour to the Sinai border. The Foreign Minister relates how the Soviet Union schemed and Nasser acted to bring about the destruction of Israel.

force would its response come into effect. Even then, it would be swift and of local scope, falling short of a general confrontation and leaving the existing borders intact.

The effort to enlist Soviet influence against terrorist assaults was unwelcome. At first the Soviet Ambassador hinted that the Israeli victims of terrorism might have blown themselves up in a cunning attempt to create an atmosphere of Syrian-Israeli hostility. This was soon abandoned in favour of a more official theory, which the USSR outlined to Israel during April and May. Israel was asked 'to give serious consideration' to the possibility that agents of American oil interests and intelligence agencies, disguised as El Farah infiltrators, were laying mines on Israeli roads in order to provoke Israel into retaliation which would, in turn, weaken the régime in Damascus. Israel, for her part, asked the Soviet Union 'to give serious consideration' to a less sophisticated idea: that when the Syrians and the terrorists said that they were laying mines, they really were. It added that 'if it were made clear to the Syrians that the USSR opposes terrorist acts, it is probable that these would be stopped'.

Nothing of the kind was 'made clear'. Instead, the Soviet Union began to incite Egypt against Israel so as to involve Egypt in the burden of protecting Syria. In Moscow on 12 and 13 May, an Egyptian parliamentary delegation, headed by the President of the National Council, Anwar Sadat, had been told to 'expect an Israeli invasion' of Syria immediately after Independence Day, with the aim of overthrowing the Damascus régime. The Soviet Union was appealing to Cairo for a show of solidarity with the 'threatened' Syrian Republic. After the war, Nasser never concealed that Soviet informants had spurred him to the course on which he had embarked. At midnight on 22 May, when imposing the blockade at the Straits of Tiran, he said:

On 13 May we received accurate information that Israel was concentrating on the Syrian border huge armed forces of about eleven to thirteen brigades. These forces were divided into two fronts, one south of the Sea of Galilee and one north of the lake. The decision made by Israel at the time was to carry out an attack on Syria, starting on 17 May. On 14 May we took action, discussed the matter, and contacted our Syrian brothers. The Syrians also had this information.

This speech is a central document for understanding the Soviet role in the 1967 war. The mobilisation of 'eleven to thirteen Israeli brigades', to say nothing of their concentration on a narrow front, would have had a conspicuous effect on Israel's life. No newspaperman or foreign mission in Israel could have been unaware of it. The disruption of normality in so many families would have been registered in all the chanceries and newspapers of the world. On 11 May Eshkol had invited the Soviet Ambassador and

his attaches to get into a car, without prior notice, and to search for 'any signs of Nasser's intention and Israel's response on the Tiran blockade and Israeli concentrations' which they said were lurking in the north. The ambassador had replied that his function was to communicate Soviet views, not to test their veracity. But the UN observers had investigated Syrian reports on the ground in the second week of May, and the General of the United Nations was to report publicly on 18 May. Exceptional troop concentrations existed at all. It is thus impossible to believe that Soviet warnings to Egypt and Syria about Israeli troop concentrations could ever have been inspired by genuine belief. If the USSR was false rumours of Israeli troop concentration... there could be only one conclusion: an explosive charge of falsehood was being laid at the base of the Middle Eastern peace. The wick was to be three weeks long.

Even acts of studied Israeli moderation were misconstrued. It had been decided to hold the Independence Day parade in Jerusalem, with planes, tanks or heavy armour in order to avoid litigation with the United Nations. The Israel-Jordan Armistice Agreement limited the use of weapons that could be used in the Sinai Peninsula, and categories of weapons that could be used in the Sinai Peninsula. It was evident that these provisions referred to weapons of war, not to demonstrative, unarmed and vulnerable ceremonial parade. But the Israeli Cabinet decided to keep within the limits of the contract, despite domestic criticism.

Israel's abstention from putting her major weapons and military hardware in the parade was a concession to the Arab world. It showed concern both for juridical correctness and for the feelings of Arab states. In the event it was given a sinister interpretation. Many Arab leaders professed to believe that if Israeli armoured units were not on parade in Jerusalem, they must be concentrated for action against the Arabs somewhere else. The mood of the Jerusalem parade was even invoked to support the Syrian claim that Israeli troops were all in the north, poised to cross the Jordan. In the unique atmosphere of the Arab-Israeli conflict, it is often easy to do anything right.

As Israel went about its celebration in minor key, passions in the Arab world were running high. On the day before the parade, Mohammed, the Egyptian Army Chief of Staff, flew to Damascus to co-ordinate with the Syrian Government. The Soviet Union was clearly interested in co-ordination. In fact, it was a dangerous game, for the régime - including those provoked by Syrian terrorism - were not engaged the responsibility of Moscow alone. Cairo, too, was working of the most effective false alarms in history was doing its work. Egypt's policy to forestall an Israeli 'assault' on Damascus had had new overtones, or even convinced.

The 1967 Independence Day parade was a rather depressing occasion. The glitter of planes and tanks, there was a lean aspect to the infantry. As the Ministers watched them go by, they began to receive messages. The Egyptian Army Chief of Staff, flew to Damascus to co-ordinate with the Syrian Government. The Soviet Union was clearly interested in co-ordination. In fact, it was a dangerous game, for the régime - including those provoked by Syrian terrorism - were not engaged the responsibility of Moscow alone. Cairo, too, was working of the most effective false alarms in history was doing its work. Egypt's policy to forestall an Israeli 'assault' on Damascus had had new overtones, or even convinced.

(Mr. Eban goes on to describe U.N. Secretary-General U Thant's mission to Nasser's request that U.N. troops be sent to Sinai. "No action by the United Nations has ever been more tentatively discussed among governments, the world press and opinion," U Thant later referred to the essentially fragile nature of the U.N.'s operation throughout its existence. "It is precisely because of this fragility" which was therefore to inspire Israel to ever again to place its vital interests in the U.N.'s hands.")

The urgent question, of course, was whether Nasser would actually impose a blockade on Israeli shipping in the Straits of Tiran. There was a chance that he might be content to keep Israeli shipping under threat without actively obstructing it. After all, even a lack of certainty whether the maritime channel was open would hinder Israel's development her Red Sea outlet. By this time, however, Nasser was playing for stakes than he had thought possible a little while before. If he was kind to him, why should he not back in its smile? By now he was not with a blockade, but with Israel's total humiliation and defeat.

Everything came together to make the question of Sharm el-Sheikh a matter for Israel and the world. If the blockade were actually imposed, Israel would have to decide whether to defend or abandon a vital national interest. The juridical implication of a blockade would be that Nasser did not want an active state of war. And a blockade in the straits and the gulf, with troop concentrations in Sinai, would take Israel to a point of no return. Troop movements, after all, could be ordered and later dispersed. Loss of face or implication of retreat. But once a blockade was imposed, its cancellation would be inconceivable, except under pressure of physical force. Moreover, any submission by Israel to a blockade at the Straits of Tiran would do more than threaten a concrete economic loss. It would mean the collapse of Israel's deterrent power, for there was no way in which Israel had pledged its honour in more irrevocable terms. A blockade which could not protect its basic and vital maritime interests would present a precedent for not repelling other assaults on its rights. Unless a war was made here, nobody in the Arab world, and few people beyond it, would believe in Israel's power to resist, and therefore to survive. The parallel is often overlooked, but in this case it was perfectly valid.

Nasser said "Yalla" and the U.N. Emergency Force ignominiously walked off its job on the Sinai and Gaza Strip armistice lines. Here an Indian detachment sounds the retreat in the Gaza Strip.

regional, juridical, international and psychological considerations of Nasser's intention and Israel's response on the Tiran blockade and Israeli concentrations' which they said were lurking in the north. The ambassador had replied that his function was to communicate Soviet views, not to test their veracity. But the UN observers had investigated Syrian reports on the ground in the second week of May, and the General of the United Nations was to report publicly on 18 May. Exceptional troop concentrations existed at all. It is thus impossible to believe that Soviet warnings to Egypt and Syria about Israeli troop concentrations could ever have been inspired by genuine belief. If the USSR was false rumours of Israeli troop concentration... there could be only one conclusion: an explosive charge of falsehood was being laid at the base of the Middle Eastern peace. The wick was to be three weeks long.

Even acts of studied Israeli moderation were misconstrued. It had been decided to hold the Independence Day parade in Jerusalem, with planes, tanks or heavy armour in order to avoid litigation with the United Nations. The Israel-Jordan Armistice Agreement limited the use of weapons that could be used in the Sinai Peninsula, and categories of weapons that could be used in the Sinai Peninsula. It was evident that these provisions referred to weapons of war, not to demonstrative, unarmed and vulnerable ceremonial parade. But the Israeli Cabinet decided to keep within the limits of the contract, despite domestic criticism.

Israel's abstention from putting her major weapons and military hardware in the parade was a concession to the Arab world. It showed concern both for juridical correctness and for the feelings of Arab states. In the event it was given a sinister interpretation. Many Arab leaders professed to believe that if Israeli armoured units were not on parade in Jerusalem, they must be concentrated for action against the Arabs somewhere else. The mood of the Jerusalem parade was even invoked to support the Syrian claim that Israeli troops were all in the north, poised to cross the Jordan. In the unique atmosphere of the Arab-Israeli conflict, it is often easy to do anything right.

As Israel went about its celebration in minor key, passions in the Arab world were running high. On the day before the parade, Mohammed, the Egyptian Army Chief of Staff, flew to Damascus to co-ordinate with the Syrian Government. The Soviet Union was clearly interested in co-ordination. In fact, it was a dangerous game, for the régime - including those provoked by Syrian terrorism - were not engaged the responsibility of Moscow alone. Cairo, too, was working of the most effective false alarms in history was doing its work. Egypt's policy to forestall an Israeli 'assault' on Damascus had had new overtones, or even convinced.

The 1967 Independence Day parade was a rather depressing occasion. The glitter of planes and tanks, there was a lean aspect to the infantry. As the Ministers watched them go by, they began to receive messages. The Egyptian Army Chief of Staff, flew to Damascus to co-ordinate with the Syrian Government. The Soviet Union was clearly interested in co-ordination. In fact, it was a dangerous game, for the régime - including those provoked by Syrian terrorism - were not engaged the responsibility of Moscow alone. Cairo, too, was working of the most effective false alarms in history was doing its work. Egypt's policy to forestall an Israeli 'assault' on Damascus had had new overtones, or even convinced.

The urgent question, of course, was whether Nasser would actually impose a blockade on Israeli shipping in the Straits of Tiran. There was a chance that he might be content to keep Israeli shipping under threat without actively obstructing it. After all, even a lack of certainty whether the maritime channel was open would hinder Israel's development her Red Sea outlet. By this time, however, Nasser was playing for stakes than he had thought possible a little while before. If he was kind to him, why should he not back in its smile? By now he was not with a blockade, but with Israel's total humiliation and defeat.

Everything came together to make the question of Sharm el-Sheikh a matter for Israel and the world. If the blockade were actually imposed, Israel would have to decide whether to defend or abandon a vital national interest. The juridical implication of a blockade would be that Nasser did not want an active state of war. And a blockade in the straits and the gulf, with troop concentrations in Sinai, would take Israel to a point of no return. Troop movements, after all, could be ordered and later dispersed. Loss of face or implication of retreat. But once a blockade was imposed, its cancellation would be inconceivable, except under pressure of physical force. Moreover, any submission by Israel to a blockade at the Straits of Tiran would do more than threaten a concrete economic loss. It would mean the collapse of Israel's deterrent power, for there was no way in which Israel had pledged its honour in more irrevocable terms. A blockade which could not protect its basic and vital maritime interests would present a precedent for not repelling other assaults on its rights. Unless a war was made here, nobody in the Arab world, and few people beyond it, would believe in Israel's power to resist, and therefore to survive. The parallel is often overlooked, but in this case it was perfectly valid.

Nasser said "Yalla" and the U.N. Emergency Force ignominiously walked off its job on the Sinai and Gaza Strip armistice lines. Here an Indian detachment sounds the retreat in the Gaza Strip.

In President Johnson's speech of 26 May, Israelis could discern the augury of a new alignment which, this time, might bring the greatest of the Powers to her side. For Johnson had condemned the blockade as an illicit and provocative act. He asserted his intention to carry out his commitments and those of his predecessors to maintain Israel's security. He stated to Israel that he would use any or all possible measures to keep the straits open. These assurances were only partially offset by his refusal to share Israel's prediction of an imminent Egyptian armed attack. His advisers were convinced that it was broken out, Israel would win, in spite of Egypt's preponderance of weaponry. In any case, the President needed congressional and international support to bring his policies to fruition. He told the Israeli Foreign Minister that 'Israel would not be alone unless it decided to go alone. The main point was that on this occasion, unlike 1956, the United States had formally recognized Israel's status as the victim of an aggressive assault.'

In the event, Nasser's monument of aggression was too swift for anything to undertake it. He was now expressing his resolve 'to restore the situation to what it was before 1956', which meant, at least, that Israel must lose its maritime outlet to the Red Sea. From this he went on to declare the ambition of 'restoring the situation to what it was before 1948', which simply meant that the Middle Eastern map would not contain a 'State of Israel'. In one of his daily speeches to hysterically screaming crowds he said that if war broke out the issue would be not the Gulf of Aqaba, but 'the destruction of Israel'.

When Israeli Ministers took counsel on the night of 27 May they had no doubts about the military possibility of breaking the Egyptian blockade and encircling it. The question was still whether more time should be given to consolidate the political prospect. The Israeli Government was impressed by President Johnson's promise to 'take all and every possible measure to ensure that the Straits of Tiran remain open'. While there were some who thought that any further delay would injure Israel's military position, others believed that the President's assumption of responsibility must be allowed to mature; and that if it failed, after more patience on Israel's part, new political possibilities would open out in the American-Israeli relationship. The next morning there was an almost unanimous vote in favour of a further short period of waiting.

For what had come that morning from Washington was not only President Johnson's exhortation to give more time, but also a message from Secretary Rusk to the effect that the United States and Britain were urgently to prepare an international naval escort plan, and other nations, including Holland and Canada had already proposed to join.

This prospect was soon to fade; but an Israeli Government receiving such a message had very few options. On the negative side, to ignore it would open Israel to the charge of having refused an opportunity for international action. On the positive side, international support of a major Israeli interest was more unequivocally stated here than in any of its previous oracles.

It turned out that the period of waiting did not injure Israel's military prospects, while it certainly increased her political strength and magnified the sympathy of world opinion. This was a preblessed result. By August 1969, a reputable poll showed that sixty-three per cent of Israelis considered that the waiting period was an act of wise statesmanship, while only twenty-four per cent said it was an act of hesitancy and indecision. At the time, however, nervousness about the decision to wait threatened to disrupt Israel's internal cohesion just when the enemy was at the gate. The tension was understandable. Israel was surrounded by greater Arab armies than had ever been arrayed against her. On paper, the numbers of Arab tanks and aircraft poised for attack seemed to augur a possible defeat. Enraptured Arab crowds were dancing in the streets, intoxicated with the prospect of revenge and bloodshed. Senior Israeli officers were pressing strongly for urgent action, and were even predicting that if it were postponed there could be no confidence of complete success. Opposition parties were pressing strongly for action, even though it was known that he was almost the sole advocate of prolonged abstention from resistance.

Far deeper, and more serious, was the popular demand for relieving Mr Eshkol of his burden as Minister of Defence and consigning it to a specialist in that field. The main candidates were General Yigal Alon, now Minister of Labour, who had led the Israeli striking forces in the War of Independence; and General Moshe Dayan, member of the Rafi Party, who had been Israel's Chief-of-Staff in the Sinai Campaign of 1956. Each of these leaders had his fervent advocates and his militant opponents. Dayan's inclusion would not only enhance military morale; it would also open the way for broadening the coalition beyond the existing parties, so as to embrace the Gahal opposition and Rafi. Thus his addition to the government, apart from its enlivening



U.N. Secretary-General U Thant flew to Cairo in an attempt to prevent war. On the same day, Nasser declared a blockade of the Straits of Tiran.

THIS IS NO TIME TO THINK OF CHECKING YOUR BRAKE FLUID



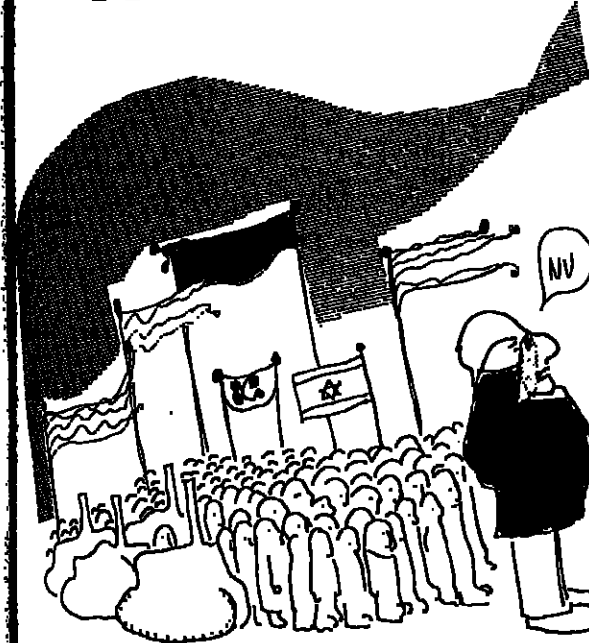
Don't wait for this moment.

Your personal safety's at stake. Please check the level of your brake fluid at regular intervals. And of course, make sure that it's a good brand. A brand like "Castrol Girling" — to keep your brakes in perfect condition. (In England, people don't ask for brake fluid any more, they ask for "Girling" — It's that good.) "Girling" is a Castrol product — and Castrol's an international name in oils. Use a brake fluid that's safe-like "Castrol Girling". You can get "Castrol Girling" from all Paz and Oz stations and from good garages too.



"Castrol Girling"
Safety all the way.

THE DAY THE PRESIDENT WAS SILENT



Ephraim Kishon

Quite a while now, we have been worrying ourselves over a matter directly connected with the very substance of the Parade. We could not put our mind whether or not it was our duty to voice our fears, but in the end our duty to the Establishment got the upper hand. After all, what is the parade of which could be ruined by what at first looks like a minor hitch. For ourselves, no one has thought of this, and that's a pity. We visualize the dramatic sequence of events approximately as follows:

Everything is ready. The stands are packed with tourists, diplomatic attaches, donors, a few pushy natives. The reviewing stand, bedecked with flags, groans under the weight of the Government and military police. Photographers crawl over the place; iron discipline is enforced everywhere. Sun, smiles, flat fights complete happy scene.

The conductor of the military band lifts his baton. The guard band, composed of fierce-sergeant-majors, advances to the President's box. Its leader, Aluf-Mishne Gur-Arie, is as rigid as a Greek statue. In the sudden, almost eerie silence, and respectfully Aluf-Mishne Gur-Arie stands facing the empty presidential box, salutes, pauses and again salutes. All the indications are that he has gone clean out of his mind.

Quite possibly our fears are groundless and the President will give permission for the Parade to start rolling. It is to be hoped that this is what will happen. All the same we felt it our duty as good citizens to warn all those concerned of the great risk that no one except ourselves has thought of, more's the pity.

"I request... respectfully... permission to start moving..." Aluf-Mishne Gur-Arie repeats in a shaky voice, and salutes. "The parade is standing by... ready... as I said..."

Oppressive silence. The whole crowd gazes in deep shock towards the presidential box. Over the loudspeakers we hear the Chief of Staff's whisper: "Mr. President, give them permission, please."

"I won't." "Why?" "Because..." The armour, the Air Force planes, the parachutists, the Women's Corps units, the artillery, the youth battalions, everything is paralysed. A most unbecoming perplexity seizes the leadership. Golda walks over to the telephone to call Sapir in New York. Somebody suggests summoning the Chief Rabbi. Aluf-Mishne Gur-Arie again salutes with a glassy stare.

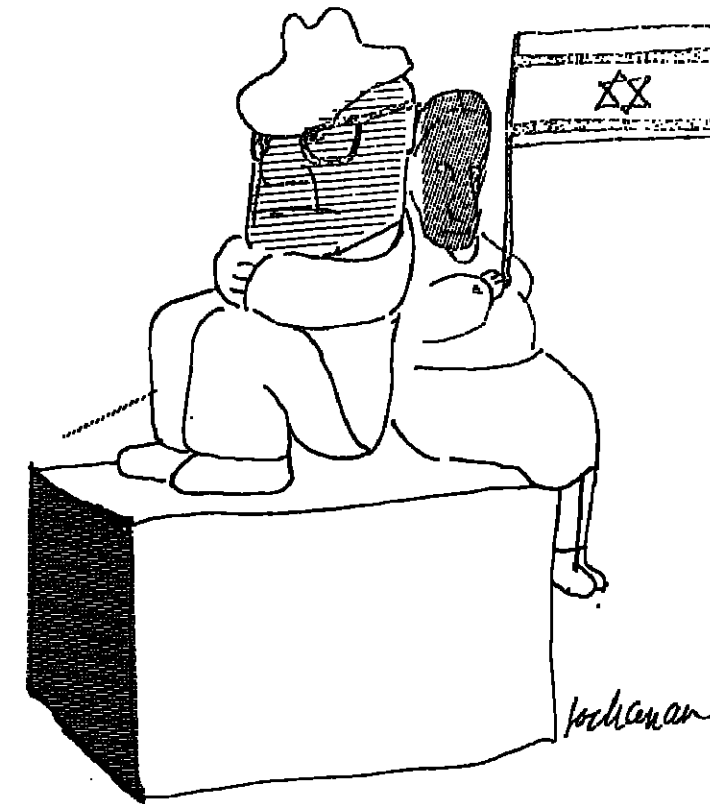
"Mr. President... respectfully... I..." "Nothing." Permission is simply not granted. The disappointed crowds on the stands start flowing slowly towards the parking lots.

"What the hell was the idea?" one hears everywhere. "What did he come for if there's no parade? Why didn't they check beforehand?"

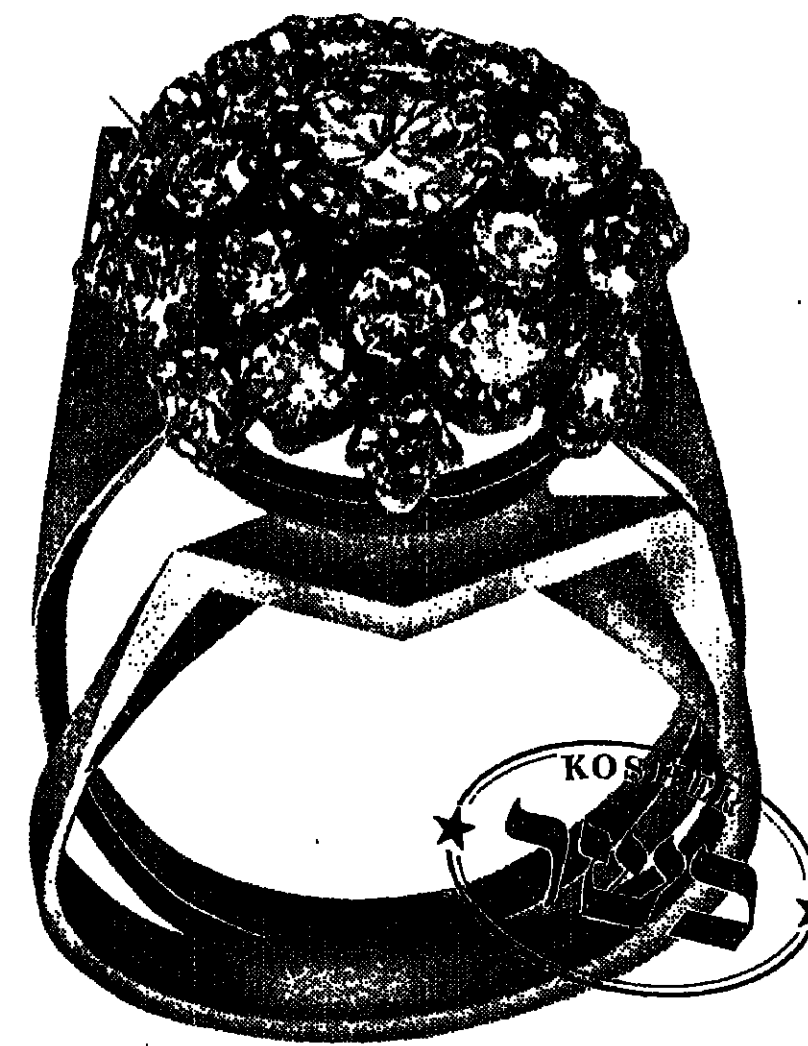
Many people decide to write letters to the Editor. The mood is no longer festive. Within fifteen minutes the route becomes deserted. Only a disconsolate Aluf-Mishne Gur-Arie stands facing the empty presidential box, salutes, pauses and again salutes. All the indications are that he has gone clean out of his mind.

Quite possibly our fears are groundless and the President will give permission for the Parade to start rolling. It is to be hoped that this is what will happen. All the same we felt it our duty as good citizens to warn all those concerned of the great risk that no one except ourselves has thought of, more's the pity.

Translated by Yehoram Goshman
By arrangement with "Ma'ariv"



How do you know it's



Sometimes, you're not quite sure whether you're buying a diamond or a piece of glass. That's why you should go to a supplier you know is absolutely bona fide. Like Keren Or Diamonds and Jewellery. A government-approved diamond manufacturer. At Keren Or, you can actually see the diamonds being cut and polished by some of the world's finest craftsmen. Enough to give you that feeling of certainty — so necessary when you're buying a diamond. Or any other kind of Jewellery. Keren Or's showrooms contain a magnificent range of jewellery, so large, that it's almost like finding a score jewellery shops under one roof. And there's something rather special about the prices too. Keren Or is a factory in the heart of the world's largest centre for diamonds. No middlemen to take their cut here — and you feel it in the prices. In most cases, you'll find that a particular piece costs much less than it does in a jeweller's shop.

A permanent exhibition of diamonds and jewellery is attached to the Keren Or Diamond factory. Jewellery is available duty free, provided it is purchased with foreign currency. The Keren Or showrooms are open between 8.30 a.m. and 7.00 p.m. (Fridays until 1.00 p.m.) at 17 Abba Hillel Road, Ramat Gan (Near the Diamond Exchange) Tel: (03) 728930

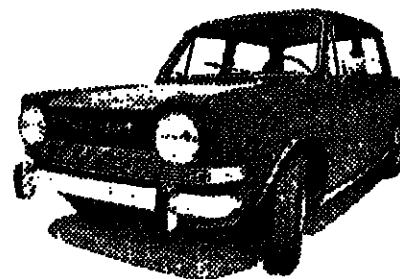


Keren Or Diamonds and Jewellery. A brilliant suggestion.

A high-contrast, black and white photograph of a classic car, viewed from the front. The car's front doors are open, revealing the interior. The car features a prominent grille with horizontal slats, round headlights, and a license plate area. The image has a grainy, high-contrast aesthetic.

the lowest priced imported family car in Israel.

SIMCA 1000 - the ideal family car in its class.



CHRYSLER HOUSE * AUTOMOTIVE EQUIPMENT LTD. TEL: AVIV: Automotive Equipment Ltd., Petach Tikva Rd., Tel. 34115. HAIFA: 104, Hahadassah Rd., Tel. 04-5244

THE JERUSALEM POST MAGAZINE

FRIDAY, MAY 4

ingham Palace seeking approval for the latest project and to his delighted surprise, received an affirmative reply within 48 hours. The invitation to Prince Philip to attend the dinner at Guildhall was accepted at the beginning of this year.

Other Jewish religions and communal organizations were invited to promote the project among their congregations and members. With their wholehearted assistance tens of thousands of Jews all over Britain have already donated sums ranging from one pound to £5,000. In barely six months, more than half the £500,000 has already been collected.

* * *

THE two main criticisms levelled by the Arabs were that the presentation of the title-deeds to the Queen meant that she would be the owner of land in Israel. Dr. Levy put this canard to flight when he noted in a letter to the press that the title-deed referred to was in fact merely a certificate testifying that a forest in Israel had been named after the Queen in honour of her silver wedding. "There is nothing giving her any legal rights to the land itself," Dr. Levy explained to me.

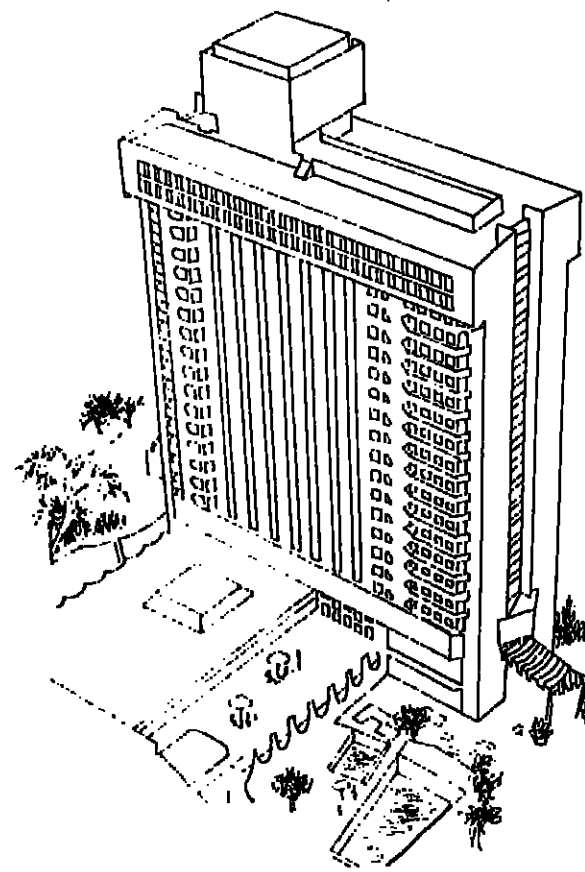
The second point raised by the Arab states was that the 'forest was being planted on land 'stolen from the Arabs.'" The Foreign Office checked this one. They discovered that in fact this land on Mount Devora had been state domain, and even during the period of the British Mandate had been set aside for afforestation.

The reaction at the time by the Buckingham Palace spokesman was far less patient, than that of the Foreign Office. He simply issued a curt dismissive statement saying that the forest had nothing to do with politics and was simply a gift for a personal occasion.

Monday's banquet will be addressed by Julian Amery, Minister of State at the Foreign Office, on behalf of the Government and by the Israel Ambassador, Michael Comay.

It is anticipated that Prince Philip will apply his well-known wit to making light of the storm in a tancup which arose over the Arab protests.

Scheduled occupancy: Summer, 1974



For further information please apply to the sole sales agents:

Offering can only be made by formal prospectus filed with the Registrar of Companies and published pursuant to permit granted by the Israel Securities Authority.

By David Lennon

LONDON. —
 If the hell should the Queen
 accept the gift of u
 breast in Israel, and what
 will has it got to do with
 Arab countries and the mu-
 Palestinian politicians? —
 the forthright words from
 Lord of Arran in a column
 in London "Evening News"
 the final nail in the coffin
 the non-story of the Arab
 over Anglo-Jewry's gift
 to Queen Elizabeth's silver

Monday, Prince Phillip will present with a commemorative volume containing the names of donors to the one million forest. The dinner at Ball in London will mark the end of six months' work by £500,000 from Jews all Britain and Ireland.

has about the tribute of
ly and affection by the
the Jewish subjects really
from the banner-head-
treatment which the "Daily
gave the story. The fact
of the issue had dropped com-
out of the news within
days showed just how sense-
less the whole protest was.
meetings in London and
the Arab states planned
protest and made it known
at the Foreign Office and
the "Palace here and at
the British embassies in the
Arab countries, that they
the tribute as an anti-
feature

the fact that the dinner for Philip was to take place on Israel's Independence Day exacerbated their irritation. Automatically for them, their ill-considered protest seems to have done little good for their cause. It has merely served to antagonize many Englishmen who feel that their Queen should not be dragged into the arena of the East politics.



in form of tribute to prominent personages in British history. We already have Balfour and Churchill, and, of course, the Queen's Coronation Forests which was dedicated in 1953 to her, too, it was the Queen's Forest, the Duke of Edinburgh received the deeds at a special banquet. The next will be on Mount Devon, Harroth, and not far from the other British forests.

Dr. Isaac Levy, Director of the
B.P. in Britain, wrote to Buck
FRIDAY, MAY 4, 1939

ABBA EBAN

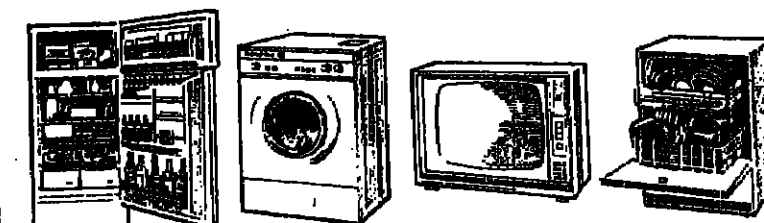
- * To mark the 25th Anniversary of the State of Israel, the Minister for Foreign Affairs, Abba Eban, has agreed to summarise on a record the 25 years of development of the State.
- * This new disc is a unique historical documentary record
- * The commentary is written and spoken in English
- * Well-known Israeli songs have been introduced into the narrative.

A Hed-Arazi record - do you know a better present?



**A FULL RANGE
OF HOUSEHOLD APPLIANCES
FOR THE NEW IMMIGRANT-TAX FREE!
WITH ELECTRA'S EXPERIENCED
COUNTRY-WIDE SERVICE**

ELECTRA: Tel Aviv: 34 Pinesh Tikvah Rd. Tel 39721
 • Jerusalem: 30 Yefo Road Tel 224750 • Haifa: 18 20 Herzl St Tel 40000
 • BeerSheva: Passage Unico Tel 72211 • Also at Authorized Dealers
 • New York: Airtel Int Corp. 6 East 39th St Tel 683-1450



You can be sure if it's Westinghouse 

PAGE NINE

If you were in Manhattan now,
you could be drinking this imported beer.

It's considered to be a really special drink. So, the next time you feel a craving for a good imported beer, close your eyes, pretend you're in Manhattan and ask for you-know-what.

MACCABEE

Yes, Maccabee is imported into the States and European countries too.

The champagne of the young generation.

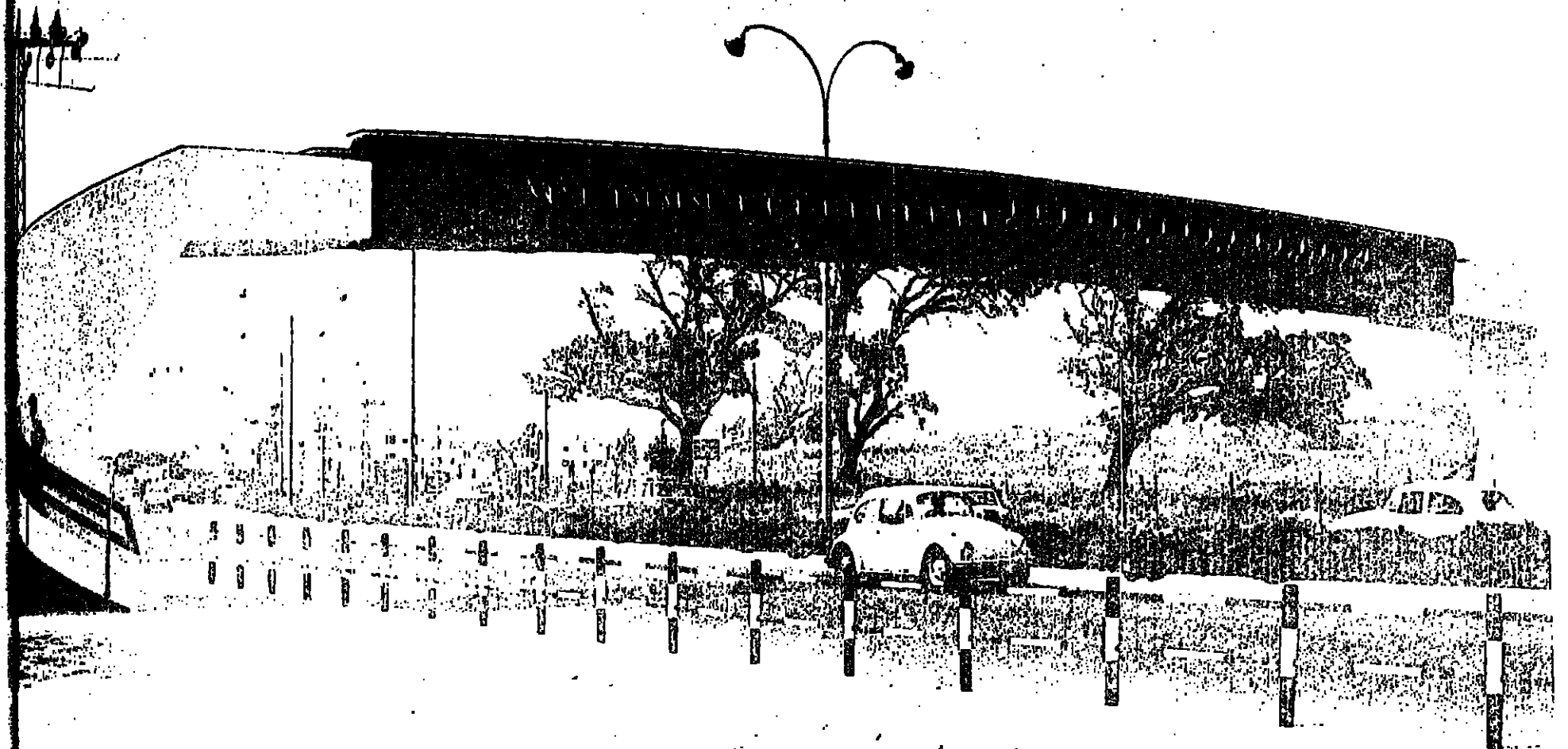


IMPORTED
FROM
ISRAEL
MACCABEE
BEER

THE ISRAEL
BREWERY &
ICE FACTORY
HAIFA
BOTTLED BY
MISDAL-HAIFA
BREWERY

IMPORTED
L. FATAH
BREWERY
BOTTLED BY
MISDAL-HAIFA
BREWERY

YAD ELIAHU'S GOLDEN GATE



Blazing the way to Jerusalem from Tel Aviv's Yad Eliahu, this bright, orange-coloured original footbridge is not used very much as yet by the schoolchildren whose limbs it is intended to save, writes Catherine Rosenheimer.

colour is a shiny brilliant orange, its main material fibreglass, contrasting effectively with rough white stucco finish of approach stairways. The new bridge spanning Kvish Eliahu near the Yad Eliahu junction has been variously called as "a golden gate to Jerusalem highway," "a technological breakthrough," "a valuable and aesthetic contribution to road safety" and even, as "an architectural monstrosity."

A spokesman for the Tel Aviv Municipality claims it to be the first bridge of its kind anywhere in the world constructed with a pre-fabricated fibreglass unit. Its cost was extremely reasonable he said. A pedestrian underpass at the same spot would have cost nearly the bridge's IL180,000 budget.

Some 1,800 schoolchildren cross the busy Kvish Hatayassim Highway (motorway) on their way to and from the two Orta schools and the local Tel Aviv High School close by. The bridge was constructed, Haim Ben-Zion, Principal of the Orta Vocational School, is enthusiastic about it — with one reservation.

"Until they put up a barrier at the centre of the highway," he says, "the bridge won't serve its purpose fully. Much as we try to explain to pupils how im-

portant it is to use it, they continue to short-cut, diving in and out of fast traffic, rather than go to the bother of climbing the stairs up onto the bridge and down again the other side. I wrote a letter to the Municipality a few weeks ago urgently requesting that they attend to this matter; so far I've had no reply."

A spokesman for the Town Engineer's Department who confirmed receipt of Mr. Geron's request, said he felt sure that the matter would be attended to in the near future, "but these things take time."

Barrier needed

I saw the urgent need for a road barrier during a recent visit to the site as pupils were streaming out of school one afternoon last week. The handsome bridge is regarded as a novel play area, and a fine launching ground for paper darts and water bombs carefully aimed at fellow schoolmates passing underneath.

"Why don't you use the bridge?" I asked a breathless group of schoolchildren who had just made their twice-daily races across the main road. The answer in most cases was a somewhat shamefaced grin. "Just too lazy," ventured one teenager. ONE thing is clear: many more footbridges—with road barriers—are required in the greater Tel Aviv area, where the tre-

mendous increase in both highway construction and traffic has brought with it many danger spots similar to that in Yad Eliahu, where pedestrians, including schoolchildren, take their lives in their hands each time they have to cross a busy thoroughfare. Encouragingly, the Yad Eliahu footbridge is one of several said to be planned for Tel Aviv.

The Municipality's expressed awareness of this important safety factor is perhaps overdue, but certainly welcome and a sharp contrast to the attitude of the Herzliya Municipality 10 years ago.

In the early 'sixties, Herzliya-on-Sea residents fought a long and hard battle for a footbridge over the Tel Aviv-Haifa highway at Kfar Shmaryahu to enable their children to get to and from schools on either side of the road in safety. It took eight pedestrian fatalities between 1964 and 1965 before a pressure group of local residents headed by Mrs. Feigel Braude could finally convince the authorities of the need for a bridge at a point between Brandeis Elementary School on the east side of the highway and the municipal kindergarten on the West, with hundreds of children crossing each day. Undeterred by the then mayor's unwillingness to cooperate, Mrs. Braude appealed to the Knesset's Interior Committee and to the State Comptroller and it was only when the

Department for Public Works found extra funds to subsidize the portion of the IL100,000 budget which the Municipality declined to contribute, that the bridge was finally built.

If the story is ancient history to residents of Herzliya-on-Sea, whose children walk, or even cycle, to school in safety across the footbridge, the number of Tel Aviv parents with cause for concern for their children's safety is still large.

THE new fibreglass footbridge is the first to have been commissioned by Tel Aviv Municipality from Netivei El — a newly formed partnership set up by the Nahshon Civil Engineering Company in conjunction with the Israeli engineering design unit and Professor Yair Tennen, a Technion fibreglass expert.

Only six weeks

Asher Nahshon says, "One of the most remarkable features of the bridge is the unprecedented speed with which we were able to complete it." Once the prototype had been tested and approved in the Technion laboratories, the entire construction of all the bridge's components took just over six weeks. Although in this case the side supports and approach stairways were cast in concrete on the spot, Mr. Nahshon says that, in future, all sections could be pre-fabricated

off-site, speeding up the process still further. "We put up the fibreglass centre span in less than two hours one night, completing the bridge without diverting or disrupting traffic."

On the question of design, he explains that, because of the unusual materials used, it was decided to emphasize the bridge's total contrast to its surroundings rather than attempt to camouflage it — hence the bright colour. He points out that if the bridge were to be generally adopted and more were to be placed at regular intervals along busy thoroughfares, a pleasing design continuity would be created. Looking at the bridge's stark appearance against a flat landscape, his theory makes sense.

The Municipality's stated intention is to construct at least five more footbridges in the near future at spots where schools are sited dangerously close to highways.

A tender for their design and construction is to be issued soon. An aluminium footbridge, another experimental prototype, is shortly to go up by the elementary school on Derech Lod, and another is planned for Rehov Rishpon, close to Afeka.

In this particular case the Municipality is ready and willing to go ahead, but things are being held up because of the objections of a local resident who feels it is too close to his house.

Christian Comment

The recent publication by the French episcopate of "pastoral directives concerning the attitude of Christians to Jews" is an outstanding event in the religious world. OIKUMENIKOS questions Brother MARCEL JACQUES DUBOIS, Superior of the Dominican St. Isaiah House, in Jerusalem, and lecturer in philosophy at the Hebrew University, on his reactions and those of other Christians in Israel to this document. More general reactions are discussed opposite by our Paris Correspondent JACK MAURICE.

Q. Brother Marcel, what was your reaction when you heard the news of the publication of the document issued by the French bishops?

A. I know that for many people, especially here in Israel, the publication of the text was sensational. It was good news, like an unexpected Passover present. But although it made me very happy, it didn't really surprise me.

Q. Then you were in on the secret?

A. As to the wording itself, no, absolutely not. But the contents of the text did not surprise me because it expresses in a most excellent way the thought of some Catholic theologians here in Israel who are studying these questions. If we had had to compose a similar text we would no doubt have written almost substantially the same thing. Moreover, the text seems to me to represent the opinion of an increasing number of Christians throughout the world. A large number of Catholics come to Israel as pilgrims or visitors and I have the opportunity of meeting them. They are observers of the Jewish scene and witnesses of the vitality of Israel on this earth, and react spontaneously according to the attitude expressed in this document.

To a certain extent, the French Bishops' document is the summing up of a renewal which already exists in Christian minds.

Q. Don't you think that the present document is something new with regard to former theological positions, in particular those of the Vatican Council?

A. The text of the French Bishops undoubtedly represents progress, but a progress wished for by the Council itself. The declaration *Nostra Aetate* invited and encouraged further research. The authors of the text state this clearly: "The Council's position must be considered more as a beginning than as a conclusion." The French Bishops rightly consider their work to be in line with the conciliatory declaration. They state that "The Christian conscience has begun a movement which reminds the Church of its Jewish roots" and it is their desire to encourage this movement: "The essential is that it should be begun, that it should reach all levels of Christians and that it should be pursued everywhere with loyalty and energy."

Q. What are the points where you see progress?

A. In the first place, the affirmation that the existence of the Jewish people not only calls upon the Christian conscience, but that it constitutes more for Christians "a fact which can bring them to a better understanding of their faith and bring light on their life." What is particularly important is what is meant here by "Jewish existence." It is a question, of course, of "the actual existence of the Jewish people" but also of "its precarious condition throughout its history, its hope, the tragedies which it has known in the past and above all in modern times, its partial re-assembling in the land of the Bible."

The text specifies a little further on: "Judaism must be regarded by Christians not only as a social and historical reality but, above all, a religious one; not as the relic of a venerable but closed past, but as a living reality throughout time." And what are the signs which manifest to Christians this vitality of the Jewish people and the particular character of its existence? The document of the French bishops answers: "The witness of its collective fidelity to the One God, its zeal to examine the Scriptures to discover, in the light of revelation, the meaning of human life, its search for its own identity among other men, its constant effort to gather together in a reunified community."

I think that a Jew would recognize in these features the characteristics of his identity and his history, the consciousness he has of his particular destiny. The text recalls these things precisely in order to invite the Christian to consider Jewish reality on the level of his faith: "These signs question Christians on what touches the heart of our faith: what is the particular mission of the Jewish people in God's plan?" Never has this question been so solemnly asked, in such clear terms and so directly linked to the very content of the faith.

I see another step in what is said here on the subject of deicide. You may remember the difficulties caused by this word in the discussions of the Council. They finally decided not to include in the text an explicit condemnation of this word when dealing with the culpability of the Jewish people. The French bishops return to this ever-topical question in the paragraph devoted to the way in which Christians ought to speak about the Jewish people. "Let us eliminate forever and fight courageously in all circumstances any caricatured representations unworthy of honourable men." Among the unjust and defamatory ways of presenting the image of the Jew, the text stigmatizes with particular insistence "the insult of deicide Jew, even more dread-

ful by its consequences." Note well that as it is a question of "pastoral directives concerning Christian attitudes towards the Jews," the French Bishops did not approach the problem directly from the theological point of view. The document is no less clear as to Christian behaviour: the French bishops intend to ban from the language an expression which seems dangerous to them because of its ambiguity as well as of the tragic resentments of which it has been the cause if not the justification. Moreover, progressing along the line opened by the declaration *Nostra Aetate*, the text specifies that "it is a theological, historical and juridical error to hold the Jewish people indiscriminately guilty of the passion and death of Jesus Christ," and it opportunely recalls the catechism of the Council of Trent: it is sinners, all sinners, you and I, if I may dare say so, who crucified Jesus Christ.

Further, and here is an exceptionally important step, the text so to speak reverses the problem: far from being satisfied with condemning unjust and malevolent caricatures, it invites Christians to consider the Jew according to the truth which appears in the light of faith: "The Jew merits our attention and our esteem, often our admiration, sometimes, it is true, our friendly and fraternal criticism, but always our love. It is perhaps this which has most been lacking and this in which the Christian conscience has been most guilty." The Vatican Council "reproved" the pejorative way of speaking about Jews and Judaism; the directives of the French bishops have taken another step forward: they require a recognition of culpability, which, finally, means an attitude of repentance. In this they imitate Pope John XXIII and Paul VI who have not hesitated to ask pardon of the brothers of the separated churches for faults and errors of the past.

Q. If this is so, why was the text issued by the French episcopate, not drawn up by Rome and published by the Vatican?

A. To answer this question one must refer to the Vatican Council. The Council effectively recognized collegiality, that is to say the authority of the College of the bishops. At the same time it gave a certain freedom to the episcopal conference of local churches. Because of this it is sometimes difficult for the central authority of the Vatican to legislate for all the churches in general. We saw this difficulty at the time of the Vatican Council itself in precisely the issue we are talking about.

The concern for Christians living in Arab countries and the requests of the oriental bishops caused some hesitation among the Council Fathers and that is why certain precisions were not included in the final version of *Nostra Aetate*: some feared their political repercussions in the affairs of the Near East. The document of the French bishops is the fruit of a local initiative. You know that since the Algerian war, with the arrival of Jews from North Africa, the French Jewish community now numbers about 600,000 members. It is the second largest in Europe. In publishing this text, the French bishops were responding to a particular need, that of the present-day Church.

Q. Do you think that the text will have repercussions outside France?

A. Without doubt. One can say this from reading the reactions and comments, and even the misunderstandings and criticisms which it has already aroused here and there in the world. One of the benefits of collegiality to the universal Church is that it creates, from church to church, a sort of osmosis, a living communication. The Church is one, a great living body in which, as St. Paul says: "the parts are one in another." There is no doubt that the text will give matter for reflection to pastors, theologians, all attentive Christians. I am certain, for example, that the American episcopate, very pragmatic, the matter of Jewish-Christian relations, warmly welcomed the publication of this text.

Moreover, the text, addressed to the French Church, now, you know that the extent of the French-speaking community is not limited to the frontiers of the "hexagon." It includes, in Western Europe, Belgium, Switzerland, Luxembourg, then Canada, and also in Africa and South America there is a certain number of local churches which speak and think in connection with the French episcopate. For instance, at present, most of the liturgical books, not to speak of catechisms and theological works, are published for the group of French speaking churches in general. This is extremely important when it is a question of putting an end to what Jules Isaac, the Jewish interlocutor of John XXIII, called, rightly, the "teaching of contempt."

Q. But you spoke of misunderstandings, and criticisms.

A. Yes. This text touches on so many delicate

A promise for the whole world

points regarding a problem whose dimensions are so difficult and so painful that such reactions are inevitable. First, there are purely theological reactions. The document puts with benevolence the question of the mission of the Jewish people and of the permanence of its election. Certain theologians are disturbed by this rather new approach. But the strongest reactions concern the political relevance of the text. You must have seen the comments coming from the Arab countries, in particular the reaction of the Algerian bishops. Primarily, the French bishops have been reproached for mixing politics and theology.

The document alludes several times to the gathering of the Jewish people in the land of the Bible. In the passionate climate which affects all that touches on the Near East, it was too quickly concluded, with enthusiasm or with bitterness, that the French bishops were proposing a theological justification of Zionism. Their document was seen as an injustice, and even as contempt for the Palestinian cause. They were accused of using the Bible improperly in a political sense. I am afraid that many cases those who reprove the political consequences of a theology, reject it finally because it is not in the line of their politics. Actually, a complete and attentive reading of the text shows a determination for justice and equilibrium which forbids any simplistic or unilateral interpretation. Certainly, it is clearly affirmed: "Beyond the legitimate diversity of political options, the universal conscience cannot refuse to the Jewish people, which has undergone so many vicissitudes in the course of its history, the right and the means for a political existence among the nations." It is to be noticed, however, that Israel is not mentioned as a state and that Zionism is not named. Above all, the authors of the text are very conscious of the extreme complexity of the problem and they want to put the document in its full context: "It is actually more difficult than ever to make a serene theological judgment on the movement of the return of the Jewish people to 'its' land."

Bearing this in mind, it is easier to discern the true intention of the document. The French bishops ask their faithful to become aware of what a return to Jerusalem means to the Jewish spirit, and to question themselves on the significance of this return. "In the presence of this we cannot forget," as Christians, the gift formerly made to the people of Israel of a land in which it was called to be united." Thenceforth, Christians "must take account of the interpretation given to their gathering around Jerusalem by the Jews who, in the name of their faith, consider it a benediction." Is there, in that, as some have said, an injustice, a unilateral option? Is it not rather the recalling of an aspect of justice that certain Christians have too often forgotten in debates and judgments on Israel and on Zionism?

We have to recognize that on this precise point the text takes a courageous and decisive position. It in no way denies the Arab cause; on the contrary, it dramatically recalls it: "This right and the possibility of existence can no longer be refused by the nations to those who, in the wake of local conflicts resulting from this return, are now victims of seriously unjust situations." Far more, it recognizes that "By this return and its repercussions, justice is put to the test. On the political plane, there is a confrontation of the diverse demands of justice." Thus, without assigning responsibility and condemning no one, the document of the French bishops invites Catholics to understand that at the origin of the Near East conflict there is, in truth, a conflict between two justities. It desires peace for Jerusalem and it sees in its realization the sign and the pledge of peace for all men.

What then is so offensive in such a position, that it should have aroused in some, reactions near to scandal? Recalling the aspirations of the Jewish soul and its attachment to Zion? It is precisely this reminder which seemed to the bishops especially urgent. There is actually in France, in some Christian circles, a political anti-Zionism of which the arguments and slogans recall those of traditional anti-Semitism. The purpose of the document is to react against this stream of malevolence.

Q. What is, in your opinion, the principal impact of this document?

A. Essentially this: a pressing demand is made upon the Christian conscience to discover in its own image features received from its Jewish roots. This, of course, implies knowing and respecting the original values of Judaism, too often ignored or misunderstood by Christians.

It is by no means a question of purely theoretical study but far more, a discovery which concerns the very progress of Christian life: "Christians, even if only for their own sake, must acquire a true and living knowledge of the Jewish tradition." Much more, the text wishes "that all Christians, seek to understand the Jew as he understands himself, instead of judging him according to their own way of thinking." Christians are thus asked to discover Jewish subjectivity.

We must rejoice that an increasing number of Christians, priests, and students of religion come to this country to make such a return to the source. It is here, without any doubt, that Jews and Christians can meet one another, according to the wish with which the document concludes: "in a single movement of hope which will be a promise for all the earth."

By JACK MAURICE

Paris Correspondent

PARIS.

It is inevitable that the French bishops' recent document on relations between Jews and Christians should have set off a wave of controversy.

From Paris to Damascus, from the Vatican to the Algerian bishops, the document has been the subject of a lively exchange of views.

At the Vatican, the document was welcomed with enthusiasm. The Holy See, it was said, had long awaited such a statement.

At the same time, the document was criticized by some of the more radical members of the French episcopate.

They felt that the document was too cautious and that it did not go far enough in condemning the anti-Semitism of the past.

Others, however, felt that the document was a landmark in the history of Christian-Jewish relations.

They felt that it was a sign of a new era of understanding and cooperation between the two peoples.

They felt that it was a promise for the future.

They felt that it was a step towards peace and harmony in the Middle East.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

They felt that it was a sign of the power of the Gospel.

They felt that it was a promise for the whole world.

They felt that it was a sign of the love of God.

They felt that it was a promise for the future.

Recognition of Israel was not

written into the document, but

the committee's president, Bishop

Leon-Arthur Elchinger, who is

Bishop of Strasbourg, said on

the French radio: "These orienta-

tions represent an implicit re-

cognition of the State of Israel

by the Christians." However he

added: "Recognition of the State

of Israel by Christians as a land

of asylum for the Jews in no

way means approving Israeli

policy. We simply hope that

the land of the Bible will one

day become a land of reconcilia-

tion between Jews, Christians and

Moslems."

The Arabs' hostile reception of

the bishops' statement contrasted

with their acclaim for the Vati-

can's mealy-mouthed reaction to

the document. In Damascus, the

heads of the Catholic communi-

ties who follow the Oriental rite

urged their French brethren to

"withdraw this document" and

condemned it as an "open recog-

nition of Israeli presence in the

land of Palestine." Complimenting

the Holy See on its unen-

thusiastic reception of the French

bishops' efforts, the Lebanese

and Egyptian embassies said:

"This statement happily contrasts

with the ambiguity of the French

episcopal document which, while

claiming to confine itself to strict-

ly religious matters, was in fact

an apology for Zionism and in-

stead on an alleged right to a

country while denying the Pales-

tinian people the natural right to

self-determination."

Now French Catholics are left

with the problem of making up

their own minds. Before the first

Vatican Council it was sufficient

for Rome to speak in order for

most Catholics to determine what

they would believe. But now

that the Council has endowed the

local churches with a new auto-

nomy, the rulings of the Vatican

are no longer accepted without

challenge. The ordinary Catholic,

already baffled by the contradic-

tion between the Papacy's con-

demnation of abortion and its re-

fusal to outlaw the death penalty,

is unlikely to be satisfied by the

short shrift given to the well-

argued defence by the French

bishops of Jewish rights.

CONFIDENCE GIVES BEAUTY



Triumph
INTERNATIONAL

With hundreds
of models we solve
every
figure problem.
We constantly
study the anatomy
and psychology
of the female.
With up to 32
production controls
a faulty article
stands no chance.

Triumph, because confidence gives beauty.
Millions of women have made us
the world's greatest producer
of underwear.
That's a responsibility —
and you benefit from it.

PAGE FIFTEEN

FREEDOM IN THE DOCK

THIS book offers an excellent portrayal of contemporary Soviet society through a discussion of what drove four individuals to commit what a Russian court defined as anti-Soviet activities. The four defendants — Alexander Ginzburg, Yuri Galanskov, Vera I. Lashkova, and Alexei A. Dobrovolsky — none of whom were Party members, report their reasons for performing what is a clearly dangerous exercise in civil liberties in present-day Russia.

Pavel Litvinov (grandson of the late Soviet foreign minister who was removed from office in 1939 because he complicated the conclusion of the German-Russian Non-Aggression Pact and Alliance) skillfully prepared this collection. His political conscience having been aroused by the outrageous trial of Sinyavsky and Daniel, the celebrated Russian intellectuals charged with anti-Soviet activity, Litvinov became interested in the activities of Alexander Ginzburg and his samizdat literature — the underground writing and publishing of Soviet intellectuals.

Besides an excellent record of their trial, Litvinov offers the reader a short biography of each of the defendants, letters of reaction pro and con, and, finally, several documents relating to the trial. The latter portion of the book is a collection of letters concerning the verdict. None of the letters critical of the Soviet system and verdict appeared in the Soviet press despite the fact that many of the designers are well known in the Soviet Union. There are also articles and letters by people who agreed with

the verdict and/or felt that the court had not gone far enough; all of these letters appeared in Soviet publications. The aim of these letters was to condemn anyone who criticized the Soviet system.

While the ostensible purpose of this trial was to convict the four for preparing and distributing anti-Soviet literature, the Soviet authorities sought to prevent such samizdat work as Alexander Ginzburg's "The White Book." A collection of material examining the Sinyavsky-Daniel trial, "The White Book" provided evidence of the arbitrariness of the Soviet legal and social systems and clearly illustrated that Stalinism had not passed despite the pronouncements of Brezhnev and Kosygin.

The trial of the four lasted from January 8 to January 12, 1968, following that of Sinyavsky and Daniel. Both trials were models of legal arbitrariness.

When Ginzburg and Galanskov prepared their works, — they, too, prepared to be charged with anti-Soviet activity—Ginzburg submitted "The White Book" to the KGB and ranking Party officials. During his trial, he explained that his sole purpose was to encourage the development of civil liberties and prevent a return to Stalinism. Ginzburg also defined a good citizen as one who is so concerned for the future of his country that he will act in its defence.

The other major defendant, Yuri Galanskov, concurred in these ideas. He admitted to having prepared samizdat, and, like Ginzburg, had submitted his works to the authorities long before his arrest by the KGB. Because of this action, the

THE TRIAL OF THE FOUR
Compiled by Pavel Litvinov.
Edited by Peter Raddaway.
Edinburgh, Longman, 433 pp.
£6.25.

Reviewed by
Arthur Steinberg

KGB decided, after a long and illegal pre-trial detention, to adopt other tactics in indicting Ginzburg, Galanskov, Lashkova and Dobrovolsky for being agents of the Peoples Labour Alliance (NTS). The NTS is an émigré organization preparing and distributing anti-Soviet literature throughout Europe. Established in the 1930s, it collaborated with Hitler and sought to make inroads in Soviet society.

When the Soviet authorities realized they could not indict the four for anti-Soviet activities, they reasoned it would be easier to convict the four for collaborating with the NTS, and charged an Argentine tourist with being a messenger for the NTS with orders to deliver information to the four defendants.

This fear of the NTS — which was alleged to be an agency of the CIA — and the hostility to the West mark a continuity between Tsarist and Soviet history. Since the reign of Nicholas I (1825-55) and his Minister of Public Enlightenment, Count Sergei Uvarov, Russian authorities periodically attempted to hermetically seal Russia against intellectual ideas germinating in the West. The justification offered in

the trial of the four was to claim that the NTS was really an agency of the CIA. Therefore, the court reasoned, they were traitors to the Soviet Union.

The Soviet officials presiding at the trial apparently believed a conviction was necessary at any cost. For during the proceedings irregularities occurred which strengthened Ginzburg's and Galanskov's convictions that due process could not be obtained in Soviet Russia. After being detained beyond the prescribed period of pre-trial detention, the presiding Soviet judge (known as the Chairman of the Court), L.K. Mironov, refused to maintain the decorum of the court. This was so because most of the spectators were KGB and other governmental employees. Whenever one of the witnesses, defendants or their attorneys attempted to establish a point of law, the audience usually caused a commotion.

Mironov must also be cited for leading witnesses, permitting contradictory testimony, and allowing Aleksei A. Dobrovolsky — clearly a state witness — to make contradictory statements without challenge. In addition, witnesses were removed from the courtroom in violation of the Soviet Criminal Code. The judge allowed the attending KGB official to use physical force to remove witnesses whose testimony did not contribute to the State's case. In fact, on one occasion, the KGB official informed a witness that had his testimony been otherwise, he could have remained.

S.L. Ariya, the lawyer for defendant Vera I. Lashkova, a typist, repeatedly advised the court that no definition existed for anti-Soviet agitation in the Soviet Criminal Code. The judge refused to consider this point, a matter germane to the entire case. For until a definition was established, it would be legally impossible to establish the guilt of the accused. Concomitant to this, there was no attempt to determine the intention of the defendants to commit a crime. The court was also unable to prove that the materials in question — "The White Book," "Syntax," and "Gran" — had been sent to the West by either Ginzburg or Galanskov. Both repeatedly stated that they did not wish to send materials out of the country. And if one assumes this to be true, it indicates that other Soviet citizens were dispatching materials and that the movement for freedom and democracy is more widespread than assumed.

The book makes it quite clear, in other ways, that the major aim of the Soviet court was not to determine the guilt or innocence of the defendants. When former Major-General P.G. Grigorenko petitioned the court with information concerning the testimony of Dobrovolsky, the judge charged that the general's evidence was unreliable because he had been in a mental institution. The judge, however, did not mention that it was because of his protests against the Soviet system, among which was a demonstration in behalf of the Crimean Tatars, that Grigorenko had been sent to a mental institution, lost his pension, and, after his discharge, could find work only as a construction foreman.

Neither did the Soviet court provide a stenographer during the trial to record an official and complete transcript of the proceedings. The Soviet judge noted only what he, as an individual, felt pertinent to the case. But since the judge was an agent of the State, committed to finding the defendants guilty, the lack of a complete record for instances of appeal made the trial a more hazardous experience.

Outside the courtroom, the situation was chaotic and disorderly. Those without the necessary documents were compelled to go from official to official, but nothing could be accomplished. Ingland Soer-

helm, a member of American National and Secretary of the Western Parliamentary Labor Union, refused admission to the trial, stationed himself in the corridors, where he noted a number of midair collisions, presumably KGB agents, and intimidated people and dangerous to the State's case.

The Soviet authorities in their refusal to allow journalists to have information of the trial even after its adjournment, On January 19, 1968, A.A. the author of a work also published in the West, "WIN THE UNION: Survive Till 1984!" involved in a projected exchange between Ginzburg and foreign journalists. The story, raised by the Soviet press, "advice" given to the Soviet press and Amaluk growth in evidence of Soviet political tions.

Although an excellent portrait of contemporary Soviet society, the book would have been greatly enhanced by an introductory chapter on the continuing plight of Soviet intellectuals. For instance, the scribbled information is given concerning the Sinyavsky-Daniel matter is the continuing case of Russian intellectuals, such as the case of the brothers, one of whom was admitted to a mental institution in 1970 after several of his

had been published in the West. The editors have appended a list of names of people, including cursory information on their occupations. They have provided a section of interesting valuable information on Soviet literature — in both the Union and the West — and the dissident movement. A list of signatures of all devoted in the book is included who and what they are, but not disgruntled anti-Soviet public believe.

Regrettably, copies of the articles cited during the trial not included. Their inclusion have shown the reader and just what the present Russian fear from their own people. One point not made sufficiently clear in this otherwise well-edited book is that the struggle of dissidents does not stop with Russian intellectuals. Actually Soviet authorities seek not to quash internal political dissent but also to retard the resurgence of national awareness among various national groups by Jewish struggle for religious national self-expression, the nationalities are also seeking rights promised them under the 1988 Soviet Constitution.

One of the largest minorities with about 40 people, charge that they are not permitted to study the their national past, Tatars, henko; that they have been ed to secret and arbitrary Lvov and other cities for demanding recognition, culture, and specifically, the 1988 the Ukrainian language longer compulsory in the the Ukraine.

The Lithuanians also noted signs of national feeling. Recently 17,000 signed a petition to demand that the Lithuanian Church be granted independence. One Lithuanian young man committed suicide in order to world attention to his and Lithuanian cultural rights were being suppressed. This book is an independent rights struggle in Soviet

REUVEN RUBIN, still painting as he approaches his 80th birthday, is among the winners of this year's Israel Prize. His life and work are outlined here by
ABRAHAM WILKINSON

ONE of Israel art, one of the founding fathers in the early years of the Association of Artists and Sculptors and the country's painters and collectors abroad, Reuben is now approaching his 80th birthday. Not only is he a painter of historical importance in the suggestions made to his work and Amaluk growth in evidence of Soviet political tions.

He was commissioned to paint three large stained glass windows for the President's residence in Jerusalem, and in the would have been greatly enhanced by an introductory chapter on the continuing plight of Soviet intellectuals. For instance, the scribbled information is given concerning the Sinyavsky-Daniel matter is the continuing case of Russian intellectuals, such as the case of the brothers, one of whom was admitted to a mental institution in 1970 after several of his

was born in the "Jewish ghetto" of Galatz, Rumania, in a quantity in the ghetto, he determined to become a painter. In 1912 he made his way to the country to study at the Art School in Jerusalem. He did not find the type of art he was looking for and left the year. The next decade he studied in Paris, where he was mainly in travel. He returned to Rumania in 1921, where, helped by his mother, he began his first exhibition. In 1924 he settled permanently in Jerusalem.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

In the spring of 1925 Ruben had his first exhibition in Paris, where he was mainly in travel. He returned to Rumania in 1921, where, helped by his mother, he began his first exhibition. In 1924 he settled permanently in Jerusalem.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

RUBIN



Reuben and Esther Rubin at their Caesarea home.

Rubin has often been quoted as saying, "I paint what I love — he tends to emphasize whether my people, my family, my country. To paint is to sing, and every artist must sing in his own way." It is to these themes that he has returned again and again, while the way he has evolved is a very personal one in which he makes manifest his delight in appealing colour, pleasing forms and harmonious design. Always representative of the abstract elements in his work have been intensified, he is interested in the decorative aspects

of his subject and it is this that he tends to emphasize whether treating landscape, figure composition or flower pieces. His style, as might be expected, has undergone many changes over the years but now, as in his early works, he uses colour, pattern and rhythm to build up a picture that will enchant the eye and give an untroubled pleasure to the viewer.

Years ago in the long-defunct "Menorah Journal" Ruben wrote of his contentment in living in what he felt was, even then, his own country. "Here, in Jerusalem and Tel Aviv, in Haifa and Tiberias, I feel myself reborn; here life and nature are mine, the grey clouds of Europe have disappeared... All is sunshine, clear light and happy creative work." This feeling of an inner satisfaction still permeates his painting and gives it its special feeling of serenity.

Expressing his gratification at the award of the Israel Prize for art, Ruben says that what he now hopes for is "strength to continue to paint."

proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

After his arrival, he held his first exhibition in the Herzliya Museum and in 1924 had a show at the Tower of David Museum, with the local press proclaiming that "a new era in creative art" had arrived.

(Photos by Rubinger)

Rubin's "Jerusalem," on the first-floor gallery of Heichal Shlomo, Jerusalem.

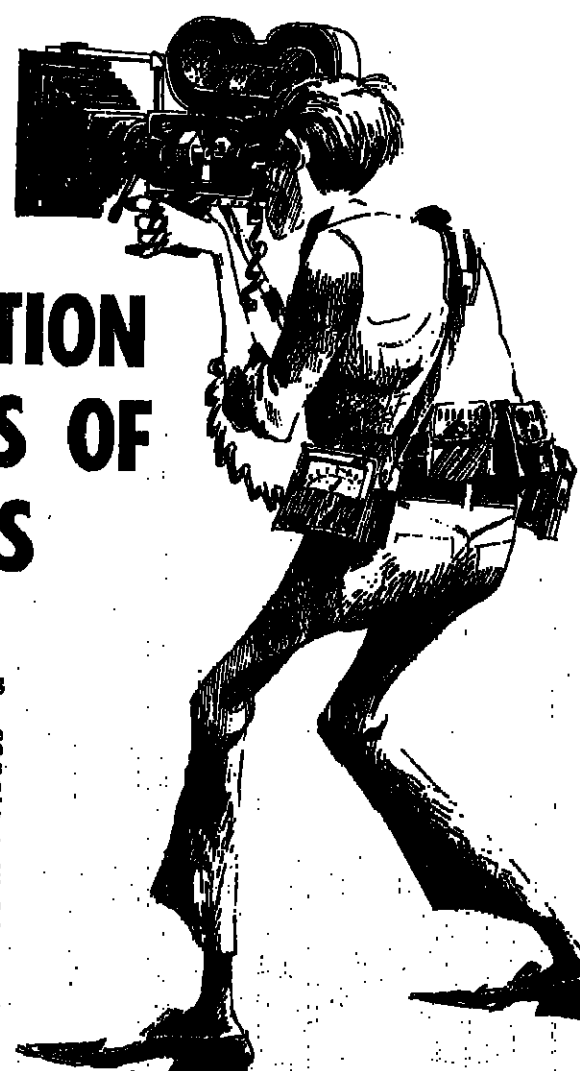
THE JERUSALEM POST MAGAZINE

PAGE NINETEEN

PRIZE COMPETITION FOR PRODUCERS OF YOUTH FILMS

COMPETITION CONDITIONS

Subject: Adventure
Eligible: Youth, up to the age of 30
Running time: 3 to 30 minutes
Films should be 8 mm, 8 mm super, or 16 mm
black-and-white or colour
Application forms available at "Youth Cinema,"
10 Rehov Lipinsky, Tel Aviv, Tel. 26866.
Films awarded prizes in the competition
will go forward to the International
competition, "The Youth Film."
Films which do not win prizes will be
returned to the senders, with a
"participant" certificate.
Films must arrive at the above address
by July 1, 1972.



PAGE EIGHTEEN

THE JERUSALEM POST MAGAZINE — LITERARY PAGE

FRIDAY, MAY 4, 1973

مركز الفن الأصلي



Slipper-maker in his shop, part of a street of Jewish craftsmen in the "Mellah."

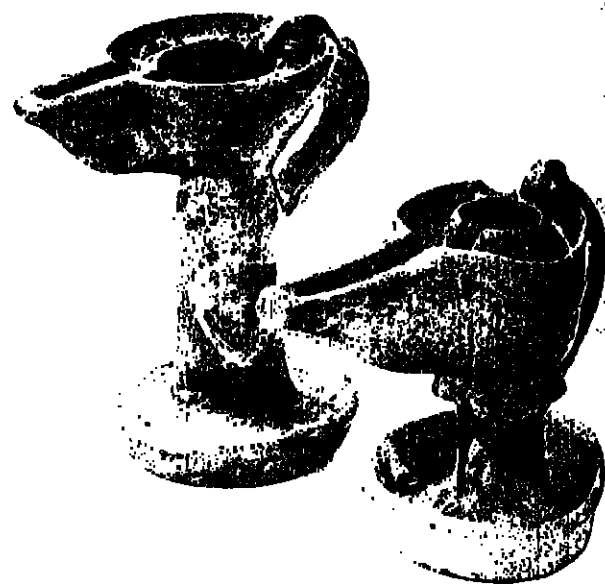


Spinner of wool and threads in the Mellah. This part of the Israel Museum exhibit was imported from Amsterdam's Royal Tropical Institute. Israel Museum photos by Emka, Barakat and Sadeh



Sumptuous Jewish living room in Moorish style recreated at the Israel Museum shows love of opulence. Brass and copper utensils are set off by rich carpets and painted wooden chests of great beauty. Cushions are also made of leather.

JEWISH LIFE IN MOROCCO



Chalice from the 15th century, used by Jews when they were in Spain.

by Meir Ronnen

THE massive ethnological show entitled "Jewish Life in Morocco" is the biggest exhibition ever mounted at the Israel Museum. It is also marvellously entertaining; the re-creation of a street of Jewish artisans is a high point. But the show raises a number of provocative questions. Some are answered in the Hebrew catalogue, but this will not be available for another month or so and the French edition months after that. (There is no English version nor English captions).

The show is divided into four main sections. Upstairs, as you enter, the large Spertus Gallery is filled with an essentially didactic presentation of Jewish and community aspects, though the social side is rather weak, despite a plethora of photographs from town and country and a number of fascinating documents. The religious part of it, mostly traditional Judaism, is very fine and includes synagogue art and aspects of the "cycle of life": birth, circumcision, marriage, divorce, burial and the celebration of the Jewish festivals.

Next door, in the Museum's Library foyer, is a show of 19th century paintings and drawings by French artists that depict the life of the Jews or which illustrate Jewish Moroccan legends. Directly below, in the Goldman-Schwartz gallery, a section devoted to home furnishings, costumes, carpets and jewellery provides a sumptuous feast for the eye. Here the presentation is aesthetic and not didactic (although it could have been also didactic had the Museum been able to provide the means and wherewithal for the research). The home depicted is one, needless to say, of the well-to-do.

Finally, in the Youth Wing, is the superb reconstruction of a street of Jewish artisans in the Mellah: slipper makers, gunsmith, jeweller, carpenter, cooper, blacksmith, scribe. The tools and antiques are superb.

Faced with all these delights and riches, two questions arise: where has the community been hiding all these treasures? And is this all Moroccan Jewish art? The answers are disappointing.

Firstly, a great deal of the show has been imported from ethnological museums in France, Sweden and Amsterdam. The entire craftsmen's street

for instance, was part of the 19th century collection of the Royal Tropical Institute. The collectors here were Jewish, and the costumes, many of the Israel Museum's collection, were taken by the scholar, who lived in France.

Secondly, the cultural influence of Islam, Berber and Arab on the Jews of Morocco was that of a conqueror. It is true, of course, that the Jews of Morocco were not a homogeneous group, but that they were not a homogeneous group is a fact that they themselves were well aware of. The Jews of Morocco were not a homogeneous group, but that they were not a homogeneous group is a fact that they themselves were well aware of.

Essentially, the art and architecture of the Jews of Morocco is a blend of Jewish, Islamic, and Berber influences. The Jews of Morocco were not a homogeneous group, but that they were not a homogeneous group is a fact that they themselves were well aware of.

Despite all the reservations and limitations, this is a vastly entertaining and visually rewarding show. The beautiful Jewish ritual objects tally in use with all the ritual objects of the Ashkenazic, Sephardic, and Mizrahi communities and thus testify to the unity of the Jewish people. Finally, the show is also something in which the local Moroccan community can take pride



The "Great Dress" at left in the photograph above, has a skirt that is 15th century Spanish in origin. The brocade is worked from silver and gold threads and attached to the surface of the skirt. Used exclusively by Morocco's Jewesses, it was made for weddings and worn thereafter on festive occasions; it has not survived anywhere in Spain. At right below is an old photograph of a Jewess in a festive dress that is clearly Berber in origin.



Embroidered prayer shawl holder dates from the 19th century and shows the influence of classical symmetrical decoration.



ירושלים EUROPA TOURS PROPOSES ESCORTED TOURS to EUROPE FOR YOUTH

SPECIAL BROCHURE
 AND RESERVATIONS
 AT ALL TRAVEL AGENCIES

MORE THAN
 40,000 PEOPLE BUY
 THE POST MAGAZINE
 It pays to advertise in
 The Post!

DUTY FREE

outlets
 direct deliveries from abroad
 television receivers, tape
 recorders, radios, record players
 and changers, hi-fi stereo
 transistors, vacuum cleaners
 washing machines, etc. domestic
 electric appliances

GRUNDIG

GRUNDIG

ORDER YOUR
 REQUIREMENTS THROUGH
 TEL AVIV - Ben Shaul
 Electronics Co., Ltd., 70
 Nahlat Binyamin, Tel.
 (03) 54888.
 JERUSALEM - Elkon, 38
 Ben Yehuda, Tel.
 (03) 28882.
 HAIFA - Store, 26, Herzl,
 Tel. (04) 61882.
 BEERSHEBA - Rafi
 Pihhas passage, Be'er,
 Tel. 257-0088.
 TIBERIAS - NAHARIYA - ASHDOLOT - REHOVOT
 QIRYAT SHEMONA -
 AFULA - LOD AIRPORT -
 RILAT

Insurance ?

WHY NOT DEAL WITH AN EXPERT ?
 FOR A FREE QUOTE ON ANY INSURANCE -

Phone or write to --- **Bob Elenko**

5 Aharonov Street, Kriat Ono, Telephone - 03 - 759 205

OLIM

Purchase DUTY FREE all your appliances

... anything and everything for your household at reduced prices.
 No fussing... no fooling... no free gifts... no free trips. We
 don't promise you "pie in the sky," but we do give you a

50 Lirot REDUCTION

ON ANY MAJOR APPLIANCE, LOCAL OR IMPORTED.
 IN ADDITION WE GIVE YOU REDUCTIONS ON ALL
 PURCHASES, LARGE OR SMALL AT

Olim Trading Company

El Al Building, 22 Rehov Ben Yehuda, Tel Aviv, 6th floor,
 Suite 604-61, Tel. 5 9 7 0.
 Open daily: 9 a.m. to 5 p.m. non stop.
 Thursday: 9 a.m. to 7 p.m. non stop.

I can be your VILLA...
 in HERZLIA-PITUAH

REI
 REAL ESTATE INTERNATIONAL LTD.

The Israel Institute of Productivity

BEHAVIORAL SCIENCES SECTION

Managerial Effectiveness Seminar

under the direction of Mr. A. Sanders of England

will take place from May 27-June 1, 1973, under full board conditions, at Ganei Shulamit, Ashkelon.

The seminar is for managers and people holding senior
 management positions in companies, government, and institu-
 tions. Discussion at the seminar will be mostly in English.
 The number of places is limited.

Particulars and registration:
 23 Rehov Amiel, Tel Aviv. Tel. 267885.

U.S. INCOME-TAX RETURNS PREPARED

THALER ASSOCIATES

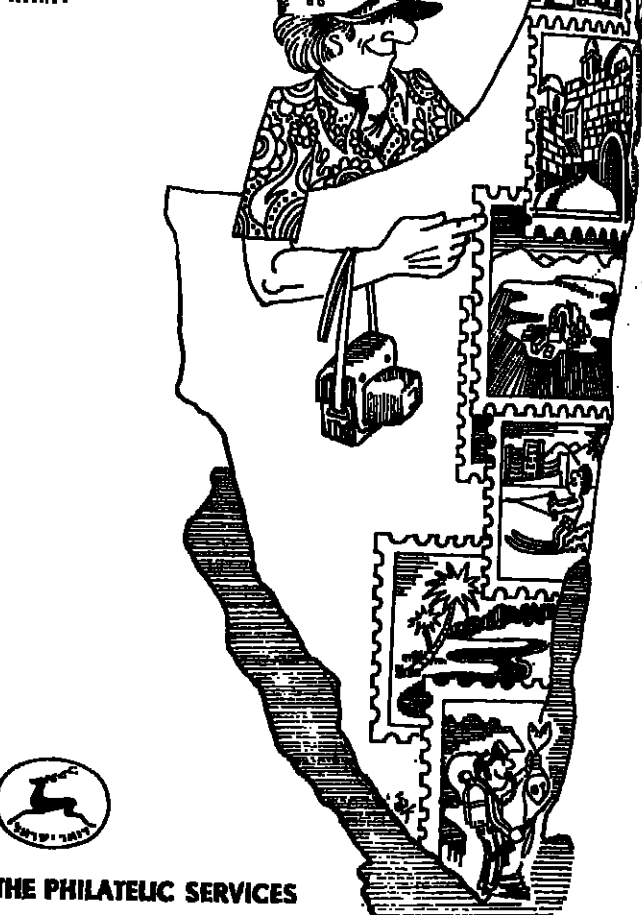
Accountants and Tax Consultants
 Offices: Tel Aviv, Herzliya, Jerusalem
 We must be doing something right... "Our 50th Year"
 Call for appointment: Tel. 03-985719

TELL YOUR FAMILY ABOUT ISRAEL THROUGH

ISRAEL POSTAGE STAMPS

Bring beautiful Israel postage stamps
 home to your dear ones. The stamps are obtainable
 at the sales counters of the Philatelic Services.

JERUSALEM - Central post office building
 and following branch post offices: Herod's Gate,
 David's Tower, Hebrew University and Hadassah
 Hospital, TEL-AVIV - 3 Rehov Mendala 27 Allenby
 Road, YAFU - 12 Sderot Yotshatayim, HAIFA -
 Nevi'im branch post office, TIBERIAS - NETANYA -
 BEERSHEBA - NAHARIYA - ASHDOLOT - REHOVOT
 QIRYAT SHEMONA -
 AFULA - LOD AIRPORT -
 RILAT



THE PHILATELIC SERVICES

★ CARPETS
 FloTex The Magic Carpet
 Indoor - Outdoor Wall To Wall
 one wipe with a wet cloth
 removes any stains.
 Come and see it, write or phone
SYTOMAC ENTERPRISES
 15 Frishman St. Tel Aviv Tel. 245288-9

צוואר לתרבות עתידית
 11.11 series
 SATURDAY, MAY 5, 11:11 A.M.
JOSEPH HAYDN: String Quartet in D major Op. 80, No. 4.
MAURIO RAVEL: Introduction and Allegro for flute, clarinet,
 harp, and string quartet.
BELA BARTOK: String quartet No. 1, Op. 1 (1907)
THE TEL AVIV QUARTET
 Haim Taub - Violin
 Yehon Benko - Violin
 Daniel Binyamin - Viola
 Uzi Viesel - Cello
 Bezalel Avram - Piano
 Ya'akov Barnea - Harp
 Yehudit Lieber - Flute
 Presented By Noam

SOCIETY FOR THE PROTECTION OF NATURE
 4 Rehov Hashfela, Tel Aviv
 Tel. 36088-4-5
 Still a few places left for the tours, leaving June 1 for
GREECE, GREEK ISLANDS AND CRETE
 Details and booking at the Society's office,
 Foreign Tours Department.

PLAIN AND SIMPLE

BY ODED



By Catherine Rosenheimer
 Jerusalem Post Fashion Reporter

DESIGNER Oded Pro-
 ducer is happy about the
 fashion is taking for the
 Spring and Summer -
 first time in years that
 have been styles which are
 chic and simple," he
 adding that "let's face it,
 in the main does not pro-
 her own fashion looks -
 follow the lines of Paris -
 this time there simply are
 lines to follow."
 During his statement, his
 collection certainly offers
 of good-looking solid styles
 as well as plenty for the younger
 as well. Well-textured, plain
 strong-colored linens are
 for a wide variety of styles

For new immigrants and tax exempt people -
 individual attention and quick delivery.

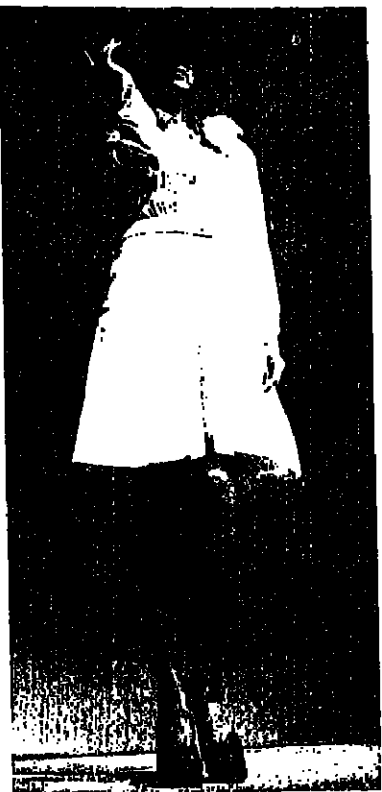
**FINLAND'S
 FURNITURE
 CARNIVAL
 OF COLOURS
 AND EXCELLENT
 DESIGN!**

FINNART
 IMPORTERS OF PRESTIGE FURNITURE FROM FINLAND
 TEL-AVIV: 80 HAHASHMONAIM ST. TEL. 265752
 JERUSALEM: TEL-AVIV 26 BOGRASHOV ST. TEL. 288711
 HAIFA: DITRATNU 28 NORDAU ST. TEL. 662937
 A special department for household goods and Finnish upholstery materials.

Three varied looks for evening by
 Oded Fashions. Left: simple black
 chiffon dress has Mexican touch
 in its layered and frilled sleeves;
 centre: Straight-cut shoestring
 strapped evening dress with
 smocked bodice comes in Banlon
 in a choice of plain colours;
 right: simple and well tailored,
 a long button through shirt dress
 in black linen with narrow patent
 belt, very cut away armholes.

less shirt style short tops often
 tying with a sash at the front,
 or cut like waistcoats with near-
 bare backs. A nice combination
 here was a shocking pink top
 with a skirt in navy blue, slit
 at the front, and with inset
 stripes in paler and bolder pinks
 and white. Another full length
 linen style is a red maxi with
 high neck, cut away armholes
 and bare back criss-crossed with
 straps, like a swim suit
 fastening.
 If linen is predominant, fine
 cotton voile is equally important
 in the range. Sometimes Oded
 combines the two, as in a red
 linen dress topped by a battle
 jacket with linen yoke, collar and
 cuffs, all the rest in a gorgeous
 patterned red, pink and orange
 voile - a nice combination of
 crisp tailoring and filmy softness.

Variety of styles
 Oded uses plain voiles with
 elasticated, smocked bodices in
 several styles: a yellow two-piece
 with battled jacket rushed all across
 the front section, similar styles
 in long and short shirtwaist
 in plain white, café au lait or
 emerald green - all tailored,
 feminine and flattering to wear.
 Another
 ray pleated chiffon or fine crepe
 feature on the skirts of long and
 short chemisiers, are used for
 the front bib of a long black
 dress, halter necked and bare-
 backed, the bodice topped with
 little silver stook beads sewn on
 to form a geometric pattern.
 Typical of the range of really
 elegant evening styles is a very
 good looking red Banlon model
 cut straight across on a shoe-



More casually elegant looks from Oded Provisor's new collection:
 left, two-piece in bright yellow fine cotton voile, the jacket a com-
 bination of a shirt and battled jacket, its bodice fitted, with elasti-
 cated smocking. Right: combination of printed cotton voile in reds
 and pinks for patterned section of battled jacket, trimmed, collared
 and cuffed in matching red linen to match sleeveless dress.

string strapped, ruched, bodice,
 tie belted and falling into a flar-
 ing skirt with inverted pleat at
 centre front.
 Oded makes similar styles, both
 long and short, in Swiss printed
 voiles, the most effective of
 which consist of a trellis pattern
 topped by big, bold coloured
 flowerheads. A brown, white and
 coffee fabric with flower heads
 in flame and amber was particu-
 larly striking, and Oded cut the
 dress in such a way as to gain
 a trellis effect alone on the
 smocked bodice with the floral
 pattern standing out effectively
 amongst the soft folds of the
 skirt.

Although it is the Summer
 styles which are currently to be
 found in the shops, Oded is al-
 ready well ahead with prepara-
 tions for his Autumn and Winter
 collection, on the production line
 for export orders. Predominant
 here are a range of wrapover
 jackets in good-looking, plain
 coloured wool fabrics with a
 combination of kimono and '30's
 influences in the cut of their
 sleeves and their flaring tent
 lines, designed to be worn over
 plants which are tight on the hips,
 then very flared, or over straight
 skirts which, says Oded, are a
 simply the natural complement to
 such jackets.

END OF SEASON SALE
 BIG REDUCTIONS
JEHUDITH
 39 Rehov Hashfela
 Tel Aviv, Tel. 6680
 Open all day
 Third shop from Allenby Road

CHOOSE
RON-LY
 the bathing suit to compliment your figure.
 Available in good fashion shops

MASKIT HAIFA
 UNIQUE FASHION
 ARTS & CRAFTS
 JEWELLERY
 EXCLUSIVE STYLE
 ORIGINAL DESIGNS
 INDIVIDUAL SERVICE
 Listed by the
 Ministry of Tourism.
 6 NORDAU St. HAIFA

JARDENIA
 Graduate electrologist
 Special ELECTROLYSIS
 Hair removal institute. Established 1947
 28 Rehov Bar Kochba
 (near Mikar Ditzengoff), Tel. 24302
 FREE CONSULTATION AND ADVICE

PLASTIC CURTAINS
 for bathrooms, kitchens, etc.
 of imported plastic.
 All kinds of tablecloths,
 Terylene, floor mats, covers.
GEFFNER
 29 Rehov Pinesker, Tel Aviv
 corner Trumpeldor,
 Tel. 288770

MATERNITY FASHIONS
 Modern Styles
 Large Selection
KILAT YOFFI
 Tel Aviv, 109 Rehov Ditzengoff
 Tel. 231948



doctor dou explains: LAZY EYES

If a child gets into the habit of using one eye in preference to the other, there is a distinct danger that the unused eye will become lazy — a condition known as amblyopia. Awareness of this possibility by parents, teachers and others who work with children is important because the successful treatment of amblyopia depends upon its early diagnosis. If amblyopia is discovered before the age of two years the chances of successful treatment are excellent.

If it is discovered between the ages of two to four years the prognosis is still fairly good, but if the condition remains untreated until after the age of seven years the chances of successful treatment are poor. What causes amblyopia, how common is it, what can be done to detect it as early as possible and how can it be treated? Amblyopia affects approximately one in eighty children. In very severe cases the eye is nearly blind; in less severe cases the eye can see large objects but cannot be used for reading; in the mildest degrees of amblyopia the eye is only slightly weaker than its fellow eye.

The commonest cause of amblyopia is squint (cross-eyes) in which the affected eye turns inwards, or less commonly outwards while the good eye looks straight ahead. In this condition, the lack of parallelism between the eyes would cause constant double vision, and in order to avoid this the child gets into the habit of suppressing the image he receives from the squinting eye. At first, the squinting eye is still capable of seeing when the good eye is closed, but as the suppression comes more established, the vision deteriorates.

Another cause of amblyopia is a difference in the strength of the two eyes. If, for example, one eye is short sighted and the other is long sighted, the child will use one eye in preference to the other and the weaker eye may get lazy. Some cases of amblyopia develop without any apparent reason, and these are the most difficult ones to treat.

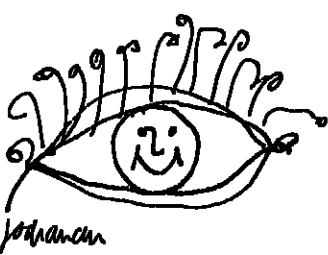
One approach to the early detection of amblyopia is to examine every child for squint at the age of approximately 1½ years at the child welfare clinic. This has been going on in Haifa, Jerusalem and BeerSheva for many years and is carried out by a team of ophthalmologists and dentists from hospitals in the Ministry of Health. Many thousands of children have been examined and the results of the treatment have been very encouraging. However, only about one half of the amblyopic eyes can be detected at this age, partly because some such eyes do not squint and start to squint only later.

Testing vision

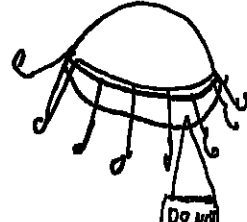
Another approach to the detection of amblyopia is vision screening, by which is meant the testing of visual acuity of large numbers of children in order to sort out those who do not have a certain minimal visual acuity. Vision testing of this kind is performed with the help of picture charts or symbols which the child is asked to identify. The main problem is to find a picture or symbol which is of a size and shape which can be seen by a child of a certain age and which is not too difficult to identify. The main problem is to find a picture or symbol which is of a size and shape which can be seen by a child of a certain age and which is not too difficult to identify.

Amblyopia is treated by forcing the child to use the lazy eye. Occlusion can be carried out by closing the eye with tape or by attaching a plastic occluder to the child's spectacles. Treatment must be started as soon as possible and carried out diligently but not constantly. If the good eye is occluded for a very long time it may become lazy. The treatment must continue for several months, sometimes for more than a year. In cases in which the amblyopia is due to squint, the treatment is just the same. Successful treatment will put the eye straight but will not improve the vision of the amblyopic eye. Many parents think that occlusion is an alternative to surgery, but amblyopia must first be treated by occlusion and then, if necessary, the squint may be treated by operation or by other means. The attitude of the parents is of great importance in the treatment of amblyopia. In carrying it out may be the decisive factor in the final outcome.

A HAPPY EYE



LAZY EYE



Marketing with Martha

The same recent immigrant who asked me if she could drink the milk in Israel (she can, as I explained on April 20) also worries about the electricity. She lives in an older building with mostly two-prong (ungrounded) sockets. Are they "all that dangerous?" she asks. "Yes, especially concerned about the safety of visiting children. Also, she asks, can she use a bathroom heater up on a wall, operated by a switch?"

Most housewives, myself among them, have a limited understanding of electricity and tend to consider it black magic. For a crash course in electricity, I went to the Chief Engineer of the Standards Institution's Electrical Laboratory, Mr. Israel I. Duffney. Village here and most everywhere in the world is 220, he explains. In North America it is 110. The voltage might be different, but the degree of pressure which the electric current exerts (My husband compares it with the pressure under which water flows from a tap.)

There are various technical advantages to a voltage of 220. The main disadvantage is that it is more dangerous than 110. There is another difference: The agency of U.S. electricity is 60 cycles per second. Here and in Europe it is 50 cycles. This affects the appliances where speed is a primary concern — such as vacuum cleaners and mixers. It has no effect on heating devices. Nor does it affect the motor in a sewing machine, which is a "universal motor." Most rotating appliances brought here from North America can be adapted to 60 cycles by a competent technician.

Using a transformer to convert 220 volts into 110 for American appliances poses no danger, Mr. Duffney assured me. Nor does the imbalance in the circuit. The quick shut-off of current means that the child will get a brief shock — but nothing more. A fault inside an appliance will also trigger off the safety switch. You can turn the electricity on again by flipping another switch, but if the faulty appliance is still in operation, the current will go right off again.

A safety switch can be easily installed by any competent electrician. Apparatus plus installation costs about IL200. These devices are imported, and they undergo inspection at the Standards Institution. While recommending a safety switch for every apartment, Mr. Duffney says that conventional grounding plugs should be used in addition. And in the absence of a safety switch, or even with it, it is a good idea to put simple plastic covers over all sockets not in use. These cost a few agorot each and are easily available.

The bathroom is a particularly sensitive spot, as "water and electricity do not mix well." Building regulations forbid electrical outlets in bathrooms, and light switches must be outside the door. What about the modern medicine cabinets, mainly imported, with a built-in fluorescent light and shaver outlet? These are not ordinary sockets, Mr. Duffney told me. Behind the socket, there is an isolating transformer which protects the user from direct contact with the 220 volt current. These are common in modern hotels, where you can plug in your shaver in the bathroom.

How does one heat a bathroom safely, in the absence of central heating? Kerosene or gas heaters are possible answers. Electricity can be used, Mr. Duffney indicates, if adequate caution is taken. Do not, for instance, use extension cords to bring a heater into the bathroom from a plug elsewhere. While the Electric Corporation will not authorize bathroom outlets at the time of building, many real-

SAFE GROUND



dents have an electric line run to the bathroom later and a wall socket installed. It should be a three-hole socket, with grounding. If this is done, the outlet and any heater attached to it should be high up on the wall, so that a person cannot touch it from the bath. It should be operated by a string or some other material which does not conduct electricity.

Going back to my reader's letter about her bathroom heater, she should check if her bathroom socket has grounding. If so, it should probably be safe. If not, she should inquire about a safety-switch for the entire apartment — which would also calm her worries about visiting youngsters.

Some other tips on electricity: In Hebrew, a plug — what you stick into the wall — is a *teka*. The socket in the wall is *sheket*, or *bell-teka*. These are sometimes called the "male" and "female." A fuse in Hebrew is a *pkak* or *no'it*. A packet of fuse-wire is marked *hut bitikon* (safety wire), but if you ask for *hut tipak*, you will be understood.

Right fuse wire

Never use fuse wire thicker than what is marked on the fuse, and do not double the wire. Such malpractices cancel out the purpose of the fuse — which is to be a safety valve. If a fuse "blows" (the wire burns and breaks), it is an indicator of something wrong. The wire may simply have worn out — and replacing it with a new piece will solve the problem.

More likely, the fuse is overloaded, or there is a fault in some appliance. If the fuse has too many appliances connected to it, the correct solution is to redistribute the load among other fuses. (An electrician can tell you what outlets correspond to what fuses, and you should keep a list of these.)

Do not try to strengthen a fuse by putting in heavier wire than called for — it will prove a very temporary, and potentially hazardous, solution. What will probably happen is that your fuse won't blow, but the main fuse of the house — accessible only to the Electric Corporation — will blow. You, and

probably your neighbours, will have to wait without power until the Corporation comes to fix it. They come promptly, in most cases, even at night, but this is an inconvenience both to them and you.

In many cases, a blown fuse indicates a faulty appliance. If a fuse blows while the washing machine is running, and you fix the fuse wire and it blows again, the indication is strong that you need to unplug the washing machine and call a repairman.

If you have a lot of heavy-duty appliances (washing machine plus clothes dryer, several air-conditioners, etc.), the normal household electricity capacity will not be sufficient. Small flats are wired for 15 amperes. If you need more, you must arrange through the Electric Corporation to install "three-phase" wiring, which gives a total of 45 amperes. This requires a payment of about IL450 to the Corporation, plus several months' waiting time. If you have three-phase wiring and want a safety switch, it will cost you somewhat more than the usual IL200 — though not three times more.

When you want to clean an electrical appliance, Mr. Duffney urges, unplug it from the outlet — don't just switch it off. Also, beware of those little plastic converters to make a three-prong plug fit a two-prong socket. If you make a three-prong into a two, you are eliminating the earthing protection. Both the appliance and the socket must have three contacts for the system to work.

Sometimes this gets complicated. Take a new appliance I saw the other day — a nice-looking home toaster-grill made by a Givatayim firm. Safety-conscious after my meeting with Mr. Duffney, I asked about a grounding wire, since the plug looked two-pronged to me. I was told it is equipped for earthing, though I didn't see how.

Mr. Duffney enlightened me: If there is an "elliptical metal pin-guard" (a circular piece of metal) around the two prongs on the appliance, this acts as the third contact point for the earthing wire. Hence, the promoters of the grill Corporation — will blow. You, and

you'll get the most fantastic kitchen in Europe at 47 King George st.

ELSMAT Ltd,
47 King George St., Tel-Aviv
Let's see what color does to me. Please send me your
ELSMAT kitchen catalog,
without obligation of course.

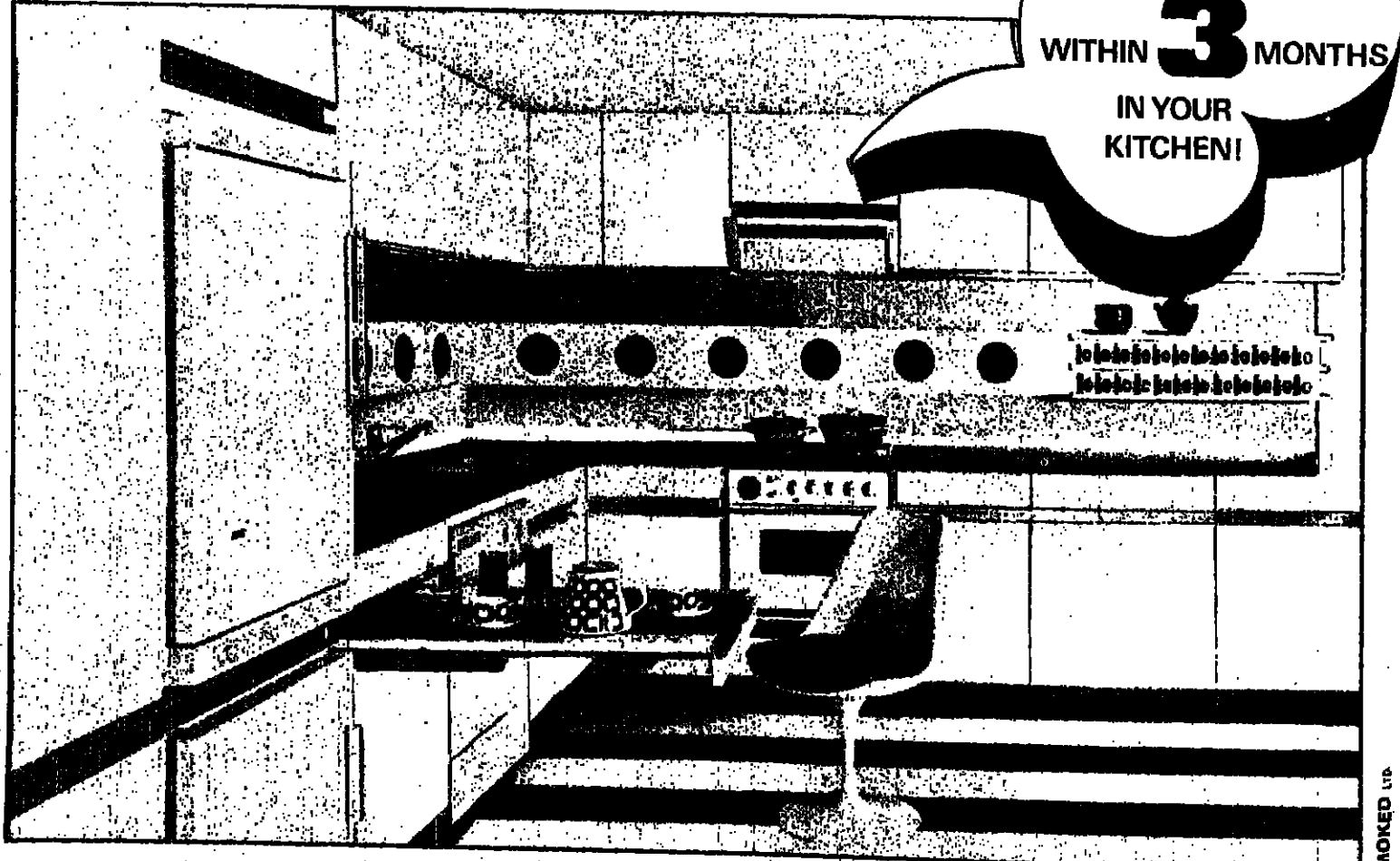
Name: _____
Address: _____

ELSMAT kitchens are products of "ALLMILMO", one of the largest and most respected names in European kitchens. All the efficiency, convenience and design are the results of long research planning and engineering. Only the highest quality materials are used throughout. Naturally, these are unaffected by temperature changes and dampness and are easy to clean. The ELSMAT kitchens are based on the module system enabling you to arrange the kitchen of your choice in your kitchen. There are many exclusive models to choose from, to accommodate your budget and taste. All ELSMAT kitchens are available tax free to those with rights. Please come to our showrooms and see for yourself the value and beauty of ELSMAT kitchens. If you'd rather, fill in the enclosed coupon, send it on, and we'll be happy to reply with a complete colored catalog of ELSMAT kitchens.

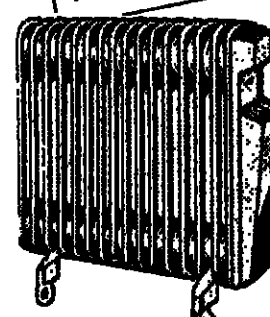
allmilm8
אלמילמו

Showrooms:
47 King George St., Tel-Aviv, Tel. 242929

WITHIN 3 MONTHS
IN YOUR KITCHEN!



NEW IMMIGRANT!



Use your rights now!

Order now one of the new-model British DIMPLEX heaters. We can offer you a wide choice of oil-filled radiators, convectors, and many other types of heaters, for heating your home and office.

Dimplex Made in England

Messrs.
M.T. Kolton Ltd.
3, Shvil Hamifal (Industrial Zone) Tel-Aviv 68635
Please send me — without any obligation on my part — your catalogue and price list in the following languages (check which desired):
☐ English ☐ French ☐ Spanish
☐ German ☐ Hebrew
Name: _____
Address: _____

BEGED OR at home in israel...



MISS BEGED OR
at her youngest
15 Mazal Dagim, Old Jaffa
Tel. 03 826169
Open 10.18 midnight
Fri. until 100
Sat. 8 p.m.-midnight

Conveniently yours
MISS BEGED OR
DOWNTOWN
40 Montefiore Street, Tel-Aviv
Tel. 03 622769
Open 8.14.7 p.m.
Fri. until 100

And for that special figure,
that very special boutique
LADY BEGED OR,
Personally Yours
104 Ben Yehudim Street,
Tel-Aviv
Open 8.14.7 p.m.
Fri. until 100

Some people are still under British rule



By HADASSAH BAT HAIM

SCALING down the principles of independence to a 12-year-old level is not as simple as I had imagined it would be. "Didn't we like the English then?" says my daughter after my laborious explanations which somehow involved the French Revolution, touching on India, America and South Africa en route.

"So why do we like them now?" "Because we want them to be our friends but not our rulers," I said, getting out of that rather neatly. "Because we had to pay

high taxes," says one of her advanced friends. "It can't be that," says another, "my Dad says we pay more taxes than anyone in the world."

"I know," says another. "It's because they made us learn English." "But we still learn English," says another. "That's because we want to, not because we have to," says Hannah wisely. "I don't want to," says her friend promptly. "It's all right for you, you already know it. Besides, she goes on, 'my sister learns French. The French were not our rulers, and she certainly doesn't want to

learn it so somebody's still forcing us."

"Well, we have to have a government," I say, becoming slightly uneasy as I seem to be inciting a bunch of anarchists. "Well, but you said we didn't want anyone telling us what to do," she points out reasonably. "Everybody tells me what to do, my mother and the teachers and my sister. They're always telling me, do your homework, comb your hair, put your bike away. So we haven't got independence at all." "But at least we can let as many people come and live here

as we want to," I console her. "We couldn't do that unless we had our own government." "If I were in the Government," says the advanced friend, "I wouldn't let any more teachers in, except

sports teachers maybe." "I don't think so," says my daughter, whose idea of recreation does not consist of running around trying to direct balls of various sizes into various goals, or watching other people doing it.

"Anyway," I try to finish the discussion as it seems to be coming off at a tangent and a moment will resolve itself into making lists of people who should be refused entry no matter what rules we have.

They do not have to be in America and India and other places that have their own government after having ruled the Land of Israel for centuries. "Of course, we British," says the tourist guest who comes from Poland via Manchester, "have appeared with some complacency, but we have any Independence Day cause we've never been part of anyone else's Empire since the Romans left, and that's no it's not worth mentioning."

"Well," says this smart-aleck kid, "that means you're still under British rule, so you've got nothing to celebrate yet!"

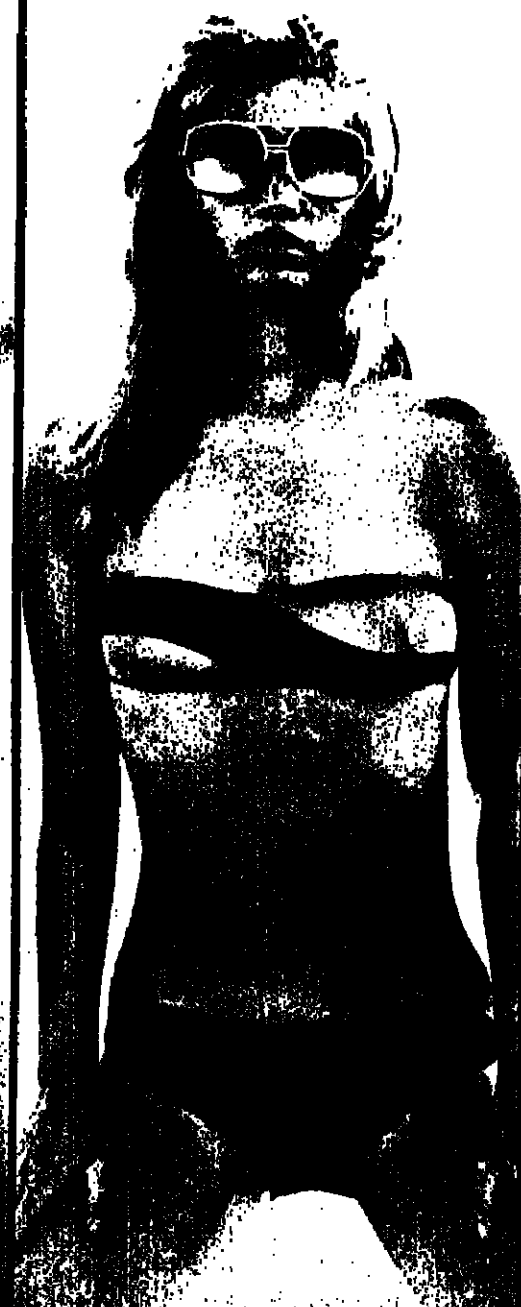
MATERNITY WEAR

NEW MODELS FOR THE NEW SEASON: TUNICS, BLAZES, SUITS, PINAFORS, DRESSES, EVENING DRESSES. **MASHA** Open all day continuously. 4A Rehov Hamelech George, 2nd floor, 2 Mercaz Banai Melacha (near Allenby), Tel Aviv, Tel. 5114.

PIERRE CARDIN-PARIS
SWIM WEAR
is distributed in Israel by Diva



le maillot de bain
PIERRE CARDIN
PARIS



PEPPER IN HIS EYES

TORA*
AND FLORA

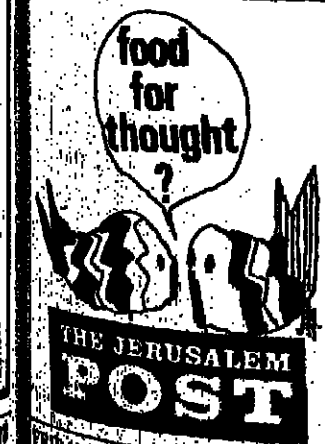
Portion of the Week: Kedoshim, Lev. 19 and 20. The verse discussed is 19:23.

The portion of this week contains the verse, "And when you come into the land, and shall have planted all manner of trees for food." The rabbis take this portion of the verse to mean that the agricultural potential of the Land of Israel is so great that there is no plant or animal which cannot be grown here. In the centuries, it has been confirmed to a significant degree in modern times. Who has believed a few years ago that Israel could produce on a commercial scale such crops as mangoes, mangos and pecan nuts, to name only a few.

In Talmudic times, however, the plant which was thought to grow in Israel was the pepper, one of the condiments which had been brought from the Far East. There are two passages in the Talmud which mention pepper. One is in the Talmud of argumentative discussions between Emperor Hadrian and Rabbi Yehoshua ben Hananiah. "You are said the emperor to the Rabbi," states that Eretz Israel produces anything. I challenge him to bring me three things: one of them was pepper. The emperor brought him some pepper in a place called Nitzana, a locality hitherto unidentified. (Eccles. Rabbah 2.8).



A) Homophrodite flowers of black pepper (Piper nigrum). B) Longitudinal section through the fruit. C) Fruiting branch of the cubeba pepper.



THE JERUSALEM POST

I quoted this passage last year, and it produced an interesting communication from Mr. Ephraim Livneh, the veteran botanist. "There is a possibility," he wrote, "that Piper nigrum, the source of native suggestion. The Beduin from the former Egyptian from-

almost all commercial pepper, can thrive even today under normal agricultural conditions in this latitude" although normally it thrives only in tropical countries. At the same time, Mr. Livneh puts forward an interesting alternative suggestion. The Beduin from the former Egyptian from-

in the Negev use as a substitute for pepper, a condiment prepared from the fruit of the *Zygophyllum coccineum* which grows in the Arava and in the vicinity of the Dead Sea. And he comments, "In the Negev, not far from the former Egyptian from-

tier post of Nitzana, it grows profusely." So R. Joshua might have got his "pepper" from there and possibly, thus thrown pepper in the eyes of Hadrian.

L.I. RABINOWITZ

Dorpan — a fibre unique to Dorina. Soft as silk. Machine-washable. Dries in a jiffy. Non-iron. Fast colours. The coloured, striped design, beautifully combined with white stripes, is cut on the diagonal. The skirt section is highlighted with delicate ribbing. Available in five exciting colour combinations.

Dolly Dorina

it's great!



Kiryat Telshe Stone welcomes Mr. IRVING I. STONE of Cleveland, Ohio, U.S.A. founding father of and inspirational force behind Kiryat Telshe Stone a major Tora education and absorption complex rising in the Judean Hills, on the outskirts of Jerusalem.

Mr. Irving I. Stone has arrived in Israel for Independence Day and to participate in a celebration honouring him, on the occasion of the burning of the mortgage of KTS. Mr. and Mrs. Stone have recently, through one magnificent stroke of generosity, liquidated the mortgage on the entire 325 dunam plot of land which makes up KTS. Rabbi Boruch Sorotzkin, Rosh Yeshiva of Telshe in Cleveland, and Mrs. Sorotzkin, will also participate in this historic event.



Mr. Irving I. Stone



Rabbi Eliezer Sorotzkin, Rosh Yeshiva and chairman of KTS, and Rabbi Seymour Gewirtz, V.P. of Yeshivat Telshe in Cleveland, presenting the foundation scroll of the Jacob Kopil Sapirstein Main Study Hall of KTS to Mr. and Mrs. Irving I. Stone.

Sapirstein, American Greetings was mainly a distributor of post cards. In 1930, Mr. Stone had an idea which turned out to be a milestone in the history of the company. He urged his father to create and publish their own greeting cards. During the depression, when people could not afford gifts, they still bought greeting cards. The business embarked on a growth pattern which brought it to the front ranks of American corporations, employing 7,800 people in the U.S.A. and Canada alone. Mr. Stone utilized this same vision and zeal in assuming a leading role in all aspects of Jewish education in Cleveland, from the Hebrew Academy to the renowned Telshe Yeshiva. His wife, Beatrice, encouraged him every step of the way, until Mr. and Mrs. Stone became synonymous with Jewish education in Cleveland.

The Six Day War turned Israel into an international centre for Jewish study. Anyone wishing to accomplish anything in the field of Jewish education would aspire to do at least part of his studying in KTS is already on the map.

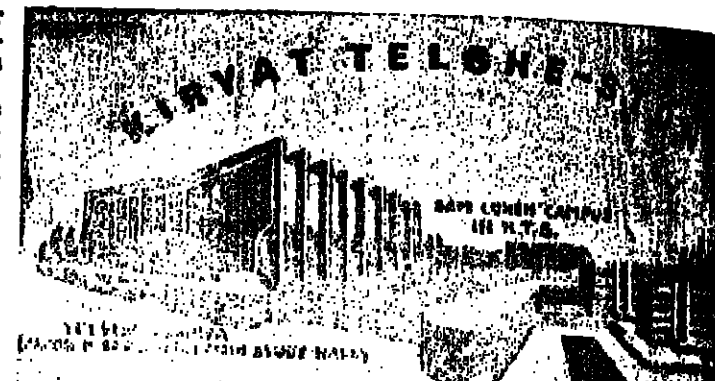
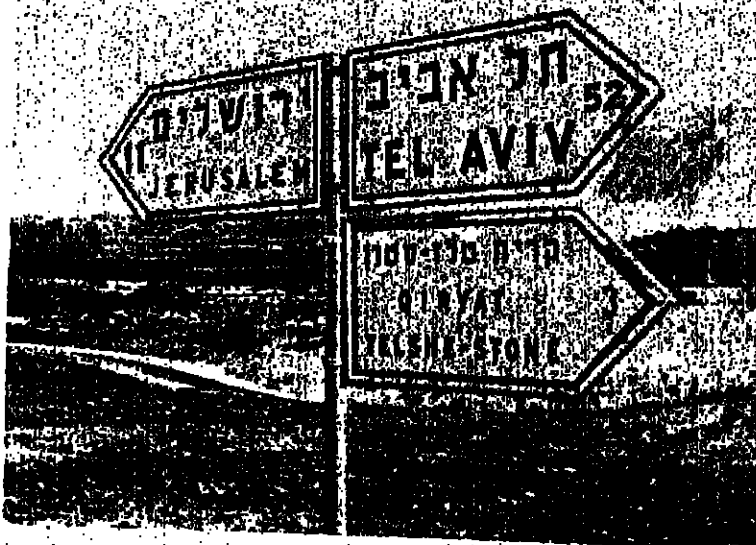
Israel. Rising to this challenge, it was only natural for Telshe Yeshiva and Mr. and Mrs. Stone to turn to each other and form a partnership, an ideal synthesis of the foremost Tora Institute in America, rich in tradition and accomplishment, with a foremost vision-

ary leader and ardent backer of Jewish education in America. Kiryat Telshe Stone was born.

As the idea of a separate community focusing on the entire spectrum of Jewish education crystallized, Mr. Stone chose and purchased 325 dunams of the most "panoramic" land in the vicinity of Jerusalem. Rabbi Eliezer Sorotzkin took leave of absence from his position as Rosh Yeshiva at the Telshe Yeshiva to head the entire project. The prestigious architectural firm of J. Alon and Assoc. was retained to design a town, synthesizing the customary American efficiency and conveniences with the rare Israeli beauty and elegance.

Recognizing the significance of this unique project, many Ministers and eminent government officials began to take a personal interest in the development of KTS. Among recent visitors to KTS are ex-Prime Minister D. Ben-Gurion, Absorption Minister, Natan Peled, Minister of Religious Affairs, Z. Warhaftig, Director-General of the Housing Ministry, Yosef Sharon and the Assistant Director-General, Shneur Peleg. Expected soon for a tour of KTS is Finance Minister Pinhas Sapir and Interior Minister Yosef Burg. With such backing, KTS was well on its way.

Today there is much progress to take pride in. Ninety dunams have been completely developed, i.e., water, sewerage, electricity and telephone lines, multi-lane roads and pavements. The Sam Cohen Campus has been dedicated; the Krasny Dormitory has been completed and is now being furnished. The outer shell of the Jacob Kopil Sapirstein Main Study Hall is nearing completion. The corner-stone for "Cohen Houses" — residences for faculty and post-graduate students — will be laid next week by Mr. Sam Cohen and his son, Jack Leslie Cohen. The town of KTS is rapidly advancing with the construction of apartment houses, a shopping centre and villas. It is hoped that studies and residence will commence in the spring of 1974.



The Krasny Dormitory is already completed and furnished, the outer shell of the Jacob Kopil Sapirstein Main Study Hall is nearly completed and should be ready for occupation in spring of '74, as will the Sam Cohen Campus.



Upper photograph: Rabbi Eliezer Sorotzkin and Mr. Samuel Kaplan, staff member, conferring with Vice-Premier and Education Minister Yigal Alon, regarding the development of KTS.

Lower photograph: Religious Minister Zerach Warhaftig examining building site of J.E.S.M.S.H. From left to right: Rabbi Yosef Sorotzkin, assistant to the chairman of KTS, Rabbi Moshe Sorotzkin, publicity director of KTS, Mr. D. Kapilovitz, former construction manager, Rabbi Eliezer Sorotzkin, Minister Zerach Warhaftig, Mr. J. Gajm, construction manager of KTS.

The material in this page is presented by Kiryat Telshe Stone

RAGGED Job, his body covered with sores, was ranting in anoracious language against who sent down on him such punishments for being a Yugoslav. The show play, written in Yugoslav, was staged in Hungarian, a language spoken by a fairly large minority in that country. The simultaneous translation was in Serbo-Croat which was not of much use to this spectator or to many who had come there from other parts of the world. We were, however, by a summary of the play, the text in English and the text in Yugoslav, which was remarkable considering that we were in Yugos-

lavia. There that the author, to communicate his protest against oppression and self-oppression to a wide audience, wrote Job, a play. He made use of the ancient tale of Job who, though innocent, and who believed this to be a consequence of divine justice, was tested by a series of disasters against tyrants and gods.

The morning preceding the symposium a discussion at the international symposium of critics taking place simultaneously with the Novi Sad festival. The subject that was political theatre, and Kiryat Telshe, a New York University professor and one of the organizers of the "Tulane Drama Review" argued in his paper that the dealing openly with political issues is ineffective as long as the political goals are not converted. Which is precisely what the play we saw was doing. It preached conversion, and it preached conversion to a wide audience of converted people. To the summary, the author wanted to remind us that it is human to protest and to all kinds of omni-

bus on bureaucrats. Yugoslav theatre, judging from the few plays I saw, seems to be criticizing the regime and comedy with the current title Klor Skak Tist (A Dizzying Jump) by the author Rudi Seligson at communist bureau. The plot concerns an apartment as it is in Israel. A man is fired from his job because of his best friend spreads a rumour to the effect that he is in favour of a capitalist consumer society. She is fired to move out of the flat, and a great many developments take place. Comedy, this one I was about, spoofs small-time communist officials, semi-famous partisans who were with important jobs and know what to do with them. Theme of freedom of expression was predominant in the

(IRON) CURTAIN UP

Jerusalem Post theatre critic MENDEL KOHANSKY spent last weekend in Yugoslavia where he represented Israel at a symposium of theatre critics. Here he reports on the conference and on theatre within the Soviet orbit.

He finds a measure of protest in Yugoslavia (which at first refused him a visa as an Israeli). In the world in general, "things are happening" in the theatre, in contrast to the doldrums on the Israel boards.

talks of the Yugoslavs at the symposium. Dr. Danko Grlic, a philosophy professor from Zagreb University, delivered a paper which unfortunately did not reach the ears of the foreign delegates because the simultaneous translation system broke down that afternoon, and the transcribed translation was not ready by the time the symposium closed. Which was a pity because the assembled Yugoslavs had given the talk a long and enthusiastic ovation. It was — I was informed by some of them — a politically unorthodox speech denying the validity of all formulas and doctrines in the arts.

Nothing but Lenin

Meeting with delegates from the communist world is an enlightening experience. A Bulgarian spoke for about an hour in Russian (one of the four official languages of the symposium with English, French and Serbo-Croat). His speech was remarkable for the number of times he mentioned the name of Lenin. My neighbour, the delegate from another communist country, told me that she had started to count but gave up after fifty. "In our country," she whispered into my ear, "we used to talk like that too, but we outgrew it." On another occasion I heard her say that in her country there was a time when some theatre critics held off writing their reviews until the review in the official newspaper appeared, so that they should know what attitude to take in order not to endanger their positions.

A young woman staff member of the Moscow Institute of Art History, prim and precise like an old-fashioned school-mistress, delivered a prepared speech on the theatre and society in the Soviet Union, with a great many statistics, and totally irrelevant to the subject under discussion that morning which was self-management of theatres. She was outdone in irrelevancy, however, by Hussein Hamazian, who had travelled seven days to Novi Sad from Ulan Bator in Mongolia. A neatly dressed youngish man, he communicated with the other delegates merely by smiling, for apart from his native language, he knew only a little Russian. His speech was in Mongolian, followed by a translation into Russian which he had brought along and which was read from the plat-

form by a local interpreter, a remarkable linguist who could address practically all delegates in their languages. The speech read like the annual report of a party secretary, giving the number of plays presented over the year, the size of audiences, the number of workers' clubs built. It was preceded by a short history of the Mongolian theatre from 1921, when art became the property of the people.

The talks of the Russian, Bulgarian and Mongolian delegates were some kind of consolation for the visiting Israeli delegates after hearing about new developments in the West, especially France, Germany, Belgium. We were told about new forms the theatre is taking by doing away with conventions, going out into the street, involving audiences. Armand Gatti, an intense young

man with dishevelled hair and a beaten-up leather jacket, spoke with passion about his theatre in Louvain, which tries to revive the "lost language" of myth and ritual, with the cooperation of the people. "A theatre without the active participation of the audience is a shameful thing," he exclaimed. While William Reardon, a California university professor, later told me privately that to him this is old hat; he himself had years ago directed such shows with Blacks and Mexican-Americans.

Only a far echo

Things are happening in the world of which only distant echoes reach us in Israel. It is depressing to compare them with the stagnation in our theatrical establishment. The word "symposium" actually smile.

means "drinking together," and there was a great deal of that ancient activity in Novi Sad, at lunches and receptions and in between events.

The Yugoslavs are exceptionally friendly and warm people, and one way in which our hosts expressed their goodwill towards them in great profusion the products of their vineyards and orchards, wine and vinjak (the local version of cognac), and of course, slivovits made of Serbia's famous plums.

The closing of the Novi Sad Festival was celebrated with a reception held in the marbled halls of the Varadin Fortress, the former private apartments of the generals commanding the fortress when the Hapsburgs were still there, defending Serbia against the Turks across the Danube. All local officialdom was on hand, the men in stiff black suits or evening dress, their wives in long gowns, wrapped in fur stoles. The actors and writers stood out with their western-style casual clothes, some of the younger people wearing patched jeans. Swarms of waiters handed around drinks and plates of kebab and sausages; an improbable-looking gypsy band consisting of about a dozen fat, elderly men in black suits strolled through the salons playing and singing. An elderly retired actress rose from her seat and launched into a fiery dance. It was well after midnight, and the party was just beginning. Even the officials started to smile.

ELIAHU WANTS TO FIND FAVOUR IN THE EYES OF THE LADIES



The Israel Institute of Applied Social Research and the Communications Institute at the Hebrew University checked the attitude of people to insurance companies. They found that:

1. ELIAHU is among the 4 most preferred companies in Israel.
2. ELIAHU is THE most preferred by those in the 18-49 age group.
3. ELIAHU is the first choice of those with secondary education, and second choice of those with higher education.
4. ELIAHU is first choice of those with intermediate incomes, and second choice of those with high incomes.
5. ELIAHU was the first choice of women (61.6%).

Dear Madam,
Please contact our agent. We have made sure that the courteous professional manner you will meet will please you and will also be voted into first place by the ladies.

* Source: Israel Institute of Applied Social Research, 1973.

מליהו
חברה לביטוח בריאות

ISRAEL'S DYNAMIC INSURANCE COMPANY

UNIVERSITY OF THE NEGEV DEPARTMENT OF ENGLISH POETRY READING (in English)

by
Prof. Allen Grossman
Prof. of English at Brandeis Univ. and
Visiting Prof. of English at Univ. of the Negev
on
Tuesday, May 8, 1973 at 8.30 p.m.
in Hall 302, Binyan Gimet, New Campus.

Gahal COMMENTS

THE HERUT-LIBERAL BLOC

The Allon Plan — a partition no one wants

Once upon a time, there were those who said Gahal's presence in the coalition government prevented us all from having peace with our neighbours. Then Gahal left the coalition in protest at the Labour Alignment's near acceptance of indirect negotiations and partial withdrawal. But that was three and a half years ago — a long time in the history of this state. What has happened since then? We still have no peace treaty.

What's more, we still have the Allon Plan. As happens with most plans, its author tends to get overly committed to it. Mr. Allon has recently conducted a much publicized tour of Judea and Samaria, showing just what we would keep. And what we would not. The areas that we would surrender — overlooking such trivia as a just and historic claim — would be in exchange for a just and lasting peace.

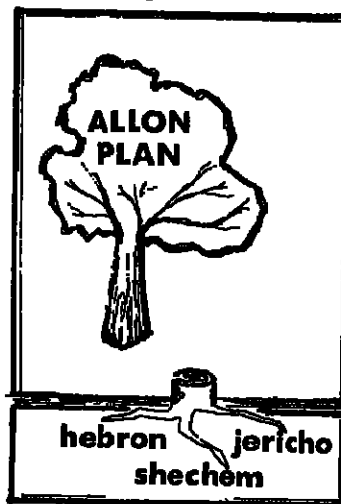
"TOTALLY UNACCEPTABLE"

Since history has played us Jews rather badly, perhaps some may be tempted to overlook it a bit. They might argue: "Wasn't our historic claim to justice, and peace is just beyond the River. Even if we bought that argument — we don't — where would it get us? There are simply no takers to be found, no matter how many rivers we cross.

So far, anyone outside of Israel who'd be instrumental in future negotiations, has given an unqualified answer: Totally unacceptable.

Thus, our position becomes absurd. In offering a compromise not only do we do ourselves a gross injustice, we fail to gain the respect of our friends, let alone that of our enemies. Why not try a

plan that would do ourselves justice for a change? Perhaps then, and only then, we'll gain the respect of both.



Arad Chemicals — an expensive case of indigestion

One of the more dubious traditions that we Israelis have retained from the galut (diaspora) is the feeding syndrome. We're constantly feeding someone: "He should eat and be healthy." "He should grow." We say. Somehow we manage to live with it and be healthy. But when the feeding syndrome takes a political turn and affects our government, chronic indigestion may be the result. Witness the case of the Arad Chemical Industries...

OUT OF THE FOAMING BEINE... RED INK

The idea was a sound one. Israel is one of the few countries where large amounts of phosphate rock and magnesium bromide brines are found in close proximity. These are used in making phosphoric acid — a valuable chemical reagent. All that was needed to produce it was the capital, the equipment, and the know-how.

In 1965 the estimated investment was a modest 23.5 million dollars. But in Israel even estimates seem to suffer an inflation of their own, and by 1968 the initial estimate grew to 38 million dollars. By April of last year 53.5 million had been invested. Perhaps this wouldn't be so bad, if the return on the investment wasn't being written in red ink. And not only is it red ink, it may be indelible. The plant will not reach full production (185 tons) until the 1977 fiscal year. By then we taxpayers should have accumulated a loss of roughly 187 million lira, over and above the original investment.

IT'S ALL IN... WHOSE ADVICE YOU DON'T USE

To produce hydrochloric acid, used in making phosphoric acid, two fluidized bed reactors were built. Only one of them is operating, at far less than its intended capacity. Why were they built?

No one quite seems to know, those originally responsible have since disappeared. Israeli experts had advised building a pilot plant using the Aman process, a local invention at the time untried. It has recently been put to test by a new firm, Dead Sea Ferilase — like Arad, a part of the Israel Chemicals complex — with promising results. An American firm was taken as a partner — Madeira, a subsidiary of Allied Chemicals — who advised building an American type reactor. But Madeira cautioned: Start with only one reactor. Local and imported advice notwithstanding, the two monstrosities were born. Somewhere along the way Madeira began looking for a way out. To their good fortune it was found — as is often the case — had placed on its usually strict limit on its partner's responsibility. As a result, Madeira managed, in stages, to weasel out of the deal. And with a slight profit at that! This, in spite of Gahal members' efforts, in the Knesset Finance Committee, to put a stop to such nonsense.

Now, our economy has a bleeding ulcer and we taxpayers continue to feed it. What's more, no one seems to know what to do about it. Should we stop now, and cut our losses, heavy as they may be? Or should we continue the project hoping for an eventual profit, yet facing the prospect of eternally throwing good money after bad?

A LESSON TO LEARN

There's a lesson or two to be learned. Leaving more room for private initiative is one of them. Surely a private firm, in facing the possibility of going broke, would have been more careful in how it handled its investment. It might have paid more heed to experienced advice.

OFF THE CUFF



* Recently the Finance Minister decided to venture forth and discover Shekhunat Hatikva — a rather unfortunate neighbourhood in south Tel Aviv. Upon seeing his car the local residents got the message. And the word went around: "It's election year."

During his tour, Mr. Sapir felt the need to lend his knowhow to the local economy. When he met a woman buying tomatoes in the neighbourhood produce market, he advised: "Madame, there's no use eating tomatoes when they're expensive. Wait till they're cheap, then you can buy them." She's still waiting.

* Alas there are happier notes. The government referred to the recent matza shortage as a temporary one. It did indeed end, the day after Pesach.



Why in the world



One of the many things that distinguishes us from all other nations is our exorbitant travel tax. And it may be that we English-speaking readers are the most effected. At least that's the way we feel. During the first three years we're here, we're tax-free to come and go as we please — using up what's left of our foreign reserves. Then after three years are over we feel "trapped."

Our friends and relatives can come and enjoy our fine Israeli hospitality to their heart's content. They can do so with little strain on the family budget. But for us to return the favour would be tantamount to putting our grandchildren in hock.

A SONG OF SONGS
Assuming there's rhyme and reason for everything our government does, what sense of poetic justice demands an exorbitant travel tax? It's a good source of revenue, saith the treasury. To the tune of 114 million sheqels they say.

TAKING FROM PETER TO PAY PAUL
Roughly 180,000 Israelis traveled abroad last year. Most of them were representatives of the government and other public bodies. Many others were on business trips, and thus enjoyed substantial tax deductions. About 45,000 people, who traveled for pleasure, actually paid the travel tax from their own pocket.

Thus it is reasonable to assume that roughly 11.20-11.25 million in real revenue was collected in travel tax last year. Subtract from that the cost of collecting the tax: The paper work, the clerical force, and let alone the time wasted by the poor soul trying to pay it — you can buy your bulim from the kiosk around the corner, if it's open — and then ask if it's worth it.

It may well be that the chief "benefit" of the travel tax, is putting more people on the government payroll. **YE SHALL GO, AND YE SHALL STAY**
Let's say for the sake of argument that the travel tax is a substantial source of revenue. It's not, but let's say it is. The question remains: Is it warranted? Perhaps it once was, at a time when strict austerity was a must. However, to continue such a grossly unpopular tax for 25 years more befits a totalitarian regime.

Our government is nothing of the sort. Yet it would seem that it is no longer in touch with the wants and needs of its public. Perhaps it has grown too accustomed to its "permanent" position. And it has learned to enjoy the role of divvying out favours to its loyal subjects.

The State Comptroller's Report

Every year we are treated to a comprehensive and biting report from the office of the State Comptroller (Inspector-General). The report, or at least salient parts of it, enjoys wide publicity on the air and in the press. Thus, thanks to it, irregularities in the government and government controlled bodies are known to all.

Listening to the State Comptroller's report has become something of a masochistic ritual. Every year we listen with glee, knowing that "somebody up there is giving them hell." Then we shrug our shoulders and sigh, knowing that nothing will be done about it. And we wait for next year's report — "next year's will be better than ever."

On the agenda

TOO MANY COOKS

Seven has always been an important number in Judaism. Now, it would appear that our government has used it to write a new commandment: "And with the seventh ministry thou shalt rest."

* When you take your family to the seashore this summer, you can put your mind at ease. Seven government ministries are watching over you.
* Seven ministries are concerned with the physical planning of communities. They, in turn, coordinate their plans with local government authorities.
* Seven ministries are handling the problem of air pollution. Perhaps their first step will be to install air filtering systems in their smoke-filled rooms.

Using this numerical criterion as a guide, it would appear that our transportation and traffic problems are being neglected. Only four ministries have a hand in the matter at present. Would that one of them had the budget to hire a few highway patrolmen.

A CLEAN SWEEP
In nearly every walk of life where the government bears some responsibility for its citizens, there are too many cooks stirring the pot. Thus duplication of effort, vested interest, frustration and apathy get in the way of intelligence, competence and good intention. Such tendencies can be found in all governments. The longer a government is in power the worse it can get. And when pretty much the same crew has been in control for 25 years, it's time for a clean sweep.

Gahal has brought to the Knesset a proposal for a systematic reorganization of the government's structure: Consolidating a number of ministries and, where necessary, setting up a new one. These would eliminate the ministries' overlapping responsibilities. Their roles and functions would be redefined to meet ever-changing modern day needs.

TRAVEL TAX

Colour comes next door

television

by philip gillon

WEDNESDAY, April 27, 1973, check that it really will get you colour in your own home before you put down an agora. Some export has given me all kinds of confusing advice about different colour systems, the upshot of which is that one man's colour may be another man's black and white.

APART from the lack of colour, it has been a sombre week indeed for viewers, dominated by the horrifying films of the Holocaust. It is probably sound psychological practice to precede next week's wild merrymaking with these terrifying records of man being a wolf to man. A wolf? The metaphor is unfair to a comparatively benign beast. No living creature other than homo sapiens is capable of such ingenious and complex horror.

All the pictures were good, although conscientious viewers who watched everything saw the same scenes of Nazi brutality several times. Repetition did not stifle their ability to shock. The heat of these agonising productions, I thought, was the one on Sunday afternoon, put on, I presume, for the children of Israel. Somehow the thought of all that vast organization, that meticulous German attention to detail, those imaginative concepts of new ways of torturing and killing being aimed to a considerable extent at little children was the hardest of all to take. The sight of those ragged, skeleton-like waifs being searched for food by fat German bullees or sitting with old men's faces waiting for death made one shudder at the thought of belonging to the human race.

A must for the young
It was essential, I suppose, to show this film to the young, lest they forget, but I must admit I would not have liked to be the mother of a seven-year-old that night. It certainly seems absurd to subject to the cheerful violence of "The Avengers" and "The Virginian" as being bad for susceptible minds, while approving documentaries showing what people do to each other in real life and apparently enjoy doing. Generally it is worth noting that the Nazis had seen no television violence before supporting Hitler in his diabolic extermination campaign.

I think that it might have been a good idea for somebody from Yad Vashem to have explained where the film clips came from and how they were made, and found. After seeing these films, plus the historical documentary about the British manhandling "illegal refugees," with a short glimpse of the pig face of Ernest Bevin, I found myself feeling chauvinistic and hostile to the world in general. More than ever it seems an impertinence for Sir Colin Crowe and left-wing German youth to urge Jews to be killed tamely by terrorists as once they were killed by Germans and mistreated by British. Fortunately, there is not the slightest indication that we will take the advice of the parties concerned. Also fortunately, by next week I am sure, my chauvinism will have waned, and I will be able to take a more rational view of the world and my fellow-men.

THE film on the 50th anniversary of A.D. Gordon's death was timely and interesting; contrary to the views of some of the people we saw, it seems to me that Gordon sounds marvellously contemporary. A lot of

the things he wrote and said might have been pronounced by the guru of a hippie commune — for instance, the need of man to be one with nature, with society, with his work, and his belief in the essential moral value of physical work. It is true that not many of the modern proponents of these opinions go on practising what they preach for as long as Gordon did; many of them find such felicitous solutions as becoming members of the Knesset.

Work is dull

The real trouble with physical work is that it is both hard and boring: Mark Twain once said that he would rather do a day's mental work than an hour of physical labour. Time for the physical worker drags by on leaden feet, while the man using his brain, however trifling his tasks, cannot compress all he wants into

Ella and Duke

ELLA Fitzgerald and Duke Ellington were wonderful, superb, magnificent — I search the Thesaurus for adequate superlatives. I cannot believe that anybody can really prefer modern song festivals to Ella. We need more of the same — and if they haven't got it, let them repeat this.

Talking about music, I am grateful to the viewers who persuaded the powers-that-be to change the Mabat music; the new

tune is full of good cheer. For some curious reason, the television clock lives a life all of its own, keeping different time from the radio watch and Jordan's clock: I suppose it is symbolic that our TV clock is the slowest of them all.

The strike by the cameramen made no more than an almost imperceptible dent in the nature of the news: as usual, we saw the announcer and stills.

An item on the news that I relished was the State Comptroller, Dr. Yitzhak Nebenzahl, giving an all hand. Some of us are upset to find that we have so much wrongdoing and so much inefficiency in Government departments: I, on the other hand, am delighted to note that anybody still feels as strongly about such things as Dr. Nebenzahl. And at least we can say smugly, we haven't got anything like Watergate.

If Jacqueline Kennedy-Onassis buys our handmade ceramics at Lord & Taylor in New York, why shouldn't you buy them directly from the source?

Beit Halachmi are the people who manufacture and sell the largest range of Israeli handmade ceramics. Ceramics made by internationally recognised artists. At Beit Halachmi, you will also find a vast range of Israeli ornamental gifts, magnificent glass and crystal ware—a veritable treasure-house of gifts you'll be proud to give.

If you like, we'll be happy to pack and send your gift to anywhere in the world.



Pleasure is giving a gift from

Beit Halachmi

33 Rehov Pinkas, Tel Aviv.

Tel Aviv Cinemas
Commencing Sunday, May 6, at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 267820
7th week
MIA FARROW
FOLLOW ME
DEN YEHUDA Tel. 228409
4th week
FRANCO NERO
ELI WALLACH
EL SALVADOR

CINERAMA
Second week
7.15 - 9.30
IF YOU GO DOWN IN THE WOODS TODAY...

ASSAULT
★ SUZY KENDALL
★ FRANK FINLAY
OHEN Tel. 262288
7th week
CHARLES BRONSON
LINO VENTURA
In a Terence Young film

THE VALACHI PAPERS
In colour
FORUM FILM
DRIVEN CINEMA

Israel Premiere
First show 7.15
★ MARK LESTER
BLACK BEAUTY

Second show 9.15
★ STANLEY BAKER
★ GERALDINE CHAPLIN
INNOCENT BYSTANDERS

DEKEL Tel. 414114/5
5th week
THE SUCKER
BOUVIEL
LOUIS DE FUNES
Evening shows only
(7.15 and 9.30)

EDEN Tel. 67446
DUTCHMAN
4, 6, 8, 9

ESTHER Tel. 228410
5th week
AND HOPE TO DIE
ROBERT RYAN
JEAN LOUIS TRINTIGNANT
LEA MASSARI ALDO RAY

GAT Tel. 267888
7th week
★ JACQUES BRILL
★ CATHERINE ROUVEL
★ JEREMY BENTLEY
★ JEREMY BENTLEY

Marcel Carné's
LES ASSASSINS DE L'ORDRE
English subtitles
In colour
FORUM FILM

GORDON Tel. 246978
4th week
LA MANDARINE
ANNIE GIRARDOT
MURRAY HEAD

KOD Tel. 262228
5th week
The House on Chelouche Street
4.30 - 7.15 - 9.30

LEMON Tel. 280778
80 Rehov Im Givrol
4.30 - 7.15 - 9.30
5th week

ROBERT BOLT'S LADY CAROLINE LAMB
SARAH MILES - JON FITCH
WILLIAM SUTHERLAND
JONATHAN HYMAN
SIMON MOUNTAIN - RALPH RICHARDSON
★ LAURENCE OLIVIER
Distributed by Anglo Saxon Film Distributors Ltd.

STILLER FILM LTD.
PEER Tel. 449798
18th week
CABARET
Liza Minnelli
Israeli Premiere
4.30 7.15 9.30
18th week

THE ACTRESS WON THE OSCAR 1973
OPHEE Tel. 618321
Israel premiere
Starting Sunday May 6, 1973
4.30, 7.15, 9.30

LEE VAN CLEE
THE MAGNIFICENT SEVEN RIDE!
UNITED ARTISTS

Jerusalem Cinemas
Commencing Sunday, May 6, at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00, 7.00 and 9.00 p.m.

ARNON Tel. 224839
4th week
FELLINI/ROMA
For Adults only

OHEN Tel. 223956
2nd week
CHINESE BOXER

EDEN Tel. 223939
2nd week
PRETTY MAIDS ALL IN A ROW

EDISON Tel. 224056
A thrilling Karate adventure
THE GHOST SWORD
with the champions of sword in colour

HANUMAN Tel. 222968
For Adults only
BLOODY MAMA
with
SHELLEY WINTERS
PAT HINGLE
DON STROUD
DIANE VASSI
The most thrilling film in colour

ORGH Tel. 222968
4th week
Rene Clement's
AND HOPE TO DIE
with
JEAN-LOUIS TRINTIGNANT

ONLY Tel. 224056
4th week
★ MIA FARROW
★ JEAN-PAUL BELMONDO
★ MIA FARROW
DR. POPAUL

MAXIM Tel. 227457
18th week
The Viking who came from the South
Adults only
7.15-9.30
Matinee 4.00
SALOMONICO

MOGRABI Tel. 58851
Second week
The Israeli Film
ODED KOTLER
ABRAHAM NOB

C.O.D. (CRIME ON DELIVERY)
Adults only

PARIS Tel. 224056
18th week
(8 shows daily)
THE LAST PICTURE SHOW
winner of two Oscars for the supporting acting of BEN JOHNSON
CLOVIS LACHMAN
Adults only
A "Columbia" Film

ORION Tel. 223914
4th week
ALEXANDRA STEWART
DIETER KLEIN
In the greatest psycho-sex film
OBSESSIONS
For adults only - Colour

BON Tel. 224704
4th week
Menahem Golan's film
with GILA ALMAOGOR
SHAIKE OPHIR
JOSEPH SHILOAH
In colour
The House on Chelouche Street

SEMADEAR Tel. 287428
4th week
ALAN ARKIN
RICHARD BENJAMIN
In colour
CATCH 22

JERUSALEM Tel. 28697
2nd week
ONE IS A LONELY NUMBER
with
JANET LEIGH and
MELVIN DOUGLAS

ONLY Tel. 224056
4th week
★ MIA FARROW
★ JEAN-PAUL BELMONDO
★ MIA FARROW
DR. POPAUL

MAXIM Tel. 227457
18th week
The Viking who came from the South
Adults only
7.15-9.30
Matinee 4.00
SALOMONICO

MOGRABI Tel. 58851
Second week
The Israeli Film
ODED KOTLER
ABRAHAM NOB

C.O.D. (CRIME ON DELIVERY)
Adults only

PARIS Tel. 224056
18th week
(8 shows daily)
THE LAST PICTURE SHOW
winner of two Oscars for the supporting acting of BEN JOHNSON
CLOVIS LACHMAN
Adults only
A "Columbia" Film

ORION Tel. 223914
4th week
ALEXANDRA STEWART
DIETER KLEIN
In the greatest psycho-sex film
OBSESSIONS
For adults only - Colour

BON Tel. 224704
4th week
Menahem Golan's film
with GILA ALMAOGOR
SHAIKE OPHIR
JOSEPH SHILOAH
In colour
The House on Chelouche Street

SEMADEAR Tel. 287428
4th week
ALAN ARKIN
RICHARD BENJAMIN
In colour
CATCH 22

JERUSALEM Tel. 28697
2nd week
ONE IS A LONELY NUMBER
with
JANET LEIGH and
MELVIN DOUGLAS

Haifa Cinemas
Commencing Sunday, May 6, at 7.00 p.m. and 9.00 p.m.
Daily at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 684018
A great new thriller starring
FRANCO NERO
TELLY SAVALLAN
MARK LESTER
in
REDNECK
in colour and wide screen

ARNON Tel. 684848
3rd week
The bravest and heroism of the soldier
of a battle
PETER O'POOLE
as Murphy in
MURPHY'S WAR
In colour. Directed by Peter Yates (Hullitt)

ARZMON Tel. 684008
4th week
Allstar Maclean's
Great suspense hit
FEAR IS THE KEY
starring
BARRY NEWMAN and
SUZY KENDALL
In Technicolor

BEIT ROTHSCHILD
Under Stanley Kubrick's
exquisite direction
SPACE ODYSSEY
In colour
performs on May 8-10 at
6.45 - 9.00

OHEN Tel. 684272
THOMMY BERGHEIM
as
JOE HILL
his song was his rifle
in colour

ARNON Tel. 684008
Second week
TELLY SAVALLAN in
THE NEW MAFIA BOSS
Cinemascope and Colour
For adults only

BON Tel. 684008
6th week
The greatest success of 1973
CABARET
Please note that on Saturday all Cinemas are closed

Ramat Gan Cinemas
ARNON Tel. 720700
7.15, 9.30
3rd week
EVERYTHING YOU ALWAYS WANTED TO KNOW ABOUT SEX, BUT WERE AFRAID TO ASK

HADAR Tel. 728822
4th week
4 - 7 - 9.30
THE GREAT WALTZ
MORITZ BUCHOLZ
MARY COSTA

LILI Tel. 721780
4th week
7.15 - 9.30
PASSION FOR DANGER
BURY REYNOLDS
DYAN CANNON

ORDEA Tel. 721780
5th week
The House on Chelouche Street

RAMA Tel. 721912
From Monday 7.15, 9.30
★ MIA FARROW
★ JEAN-PAUL BELMONDO
★ MIA FARROW
DR. POPAUL

THE WILD
English dialogue
Cinemascope, Technicolor

RAMAT GAN Tel. 724051
8th and last week
7.15 - 9.30
after 18 successful weeks
★ MIA FARROW
★ JEAN-PAUL BELMONDO
★ MIA FARROW
DR. POPAUL

TEL AVIV Tel. 221161
5th week
Who will survive?
One of the greatest escape
adventures ever
THE POSEIDON ADVENTURE
winner of 15 Oscars
4.30, 7.15, 9.30
For the whole family

ZAFON Tel. 446045
4th week
L'ATTENTAT
MICHEL PICCOLI
GIAN-MARIA VOLONTÉ
Petah Tikva

SHALOM Tel. 917480
Sunday and all week
7.15 and 9.30
THE CRASH
SHING SHANG

DAVID Tel. 684018
Monday and all week
7.15 - 9.30
Once Upon A Time In The West

The POSTER

Music
All events start at 8.30 p.m. unless stated otherwise.

Jerusalem
ORGAN RECITAL - Imelda Bloechiger, Zurich, J.S. Bach: Prelude and Fugue in G, Trio Sonata No. 5, in C, Chorale-Prelude ("Vor Helten Thron treiben"); Choral: "Schmücke Dich a Hebe Neele." "Von Gott will ich nicht lassen," Prelude and Fugue in E-flat, at the Church of the Redeemer, Old City, Sunday, at 8 p.m.

FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. Zoltan Kocsis conducting. With Nicola Richmann, soprano; Maurice Forrester, contralto, and three choirs of the Kibbutz movement. - Beethoven: "Lullaby" No. 3; Shostakovich: "Lullaby" - Synphonie Suite (Premiere); Mahler: Symphony No. 2 ("Resurrection"). At Binyamin Haim, Tuesday. Come early for reasonable parking.

INDEPENDENCE DAY CONCERT - The Israel Broadcasting Symphony Orchestra, Stanley Sporker conducting; with Shulamit (soprano), Jerome Barry, baritone, and the Chamber Choir affiliated to the Rubin Academy in Jerusalem. - Ben-Haim: "Pavane for Violin and Piano." Concerto in F: Bloch: "Sacred Service." Jerusalem Theatre: Tuesday - specially for students.

HAIFA
Israel Philharmonic Orchestra - Subscriptions Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella Maria Church: Saturday, at 11 a.m.

TEL AVIV
FESTIVE INDEPENDENCE DAY CONCERT - I.P.O. - details as for Jerusalem - at Mann Auditorium: Monday, at 8 p.m.

HAIFA
Israel Philharmonic Orchestra - Subscription Concert No. 9 - Gidon Kremer, violin; Daniel Amis, tenor; El Frenk, director. At the Stella